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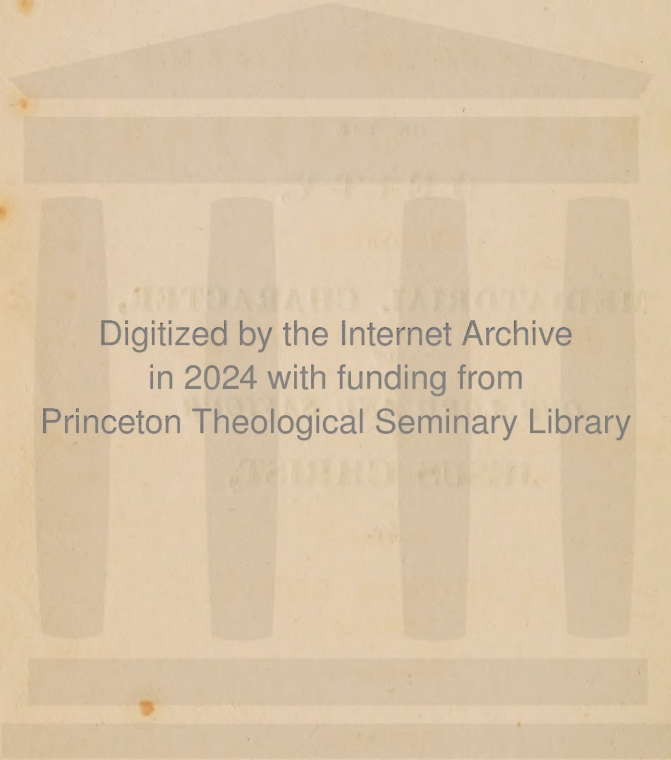
DEBT

WANTON CHARACTER

SUBJECT OF THE

JESUS CHRIST

ON THE
DEITY,
AND
MEDIATORIAL CHARACTER,
OF
OUR LORD AND SAVIOUR
JESUS CHRIST,
&c.



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ON THE
D E I T Y,
AND
MEDIATORIAL CHARACTER,
OF
OUR LORD AND SAVIOUR
J E S U S C H R I S T;
AND
Doctrine
OF THE
HOLY TRINITY;
INTERSPERSED WITH
OBSERVATIONS AND REFLECTIONS ON PRACTICAL AND
EXPERIMENTAL RELIGION.

By **THOMAS BRETT,**
CHELSEA.

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ON THE
DEITY
OF
JESUS CHRIST;
Doctrine
OF THE
HOLY TRINITY,
&c. &c.

P R E F A C E.



AMONG the numerous works which have been published upon the scripture doctrine of the Deity of Jesus Christ, and that of the Holy Trinity, several have been highly and deservedly esteemed for their sublimity and excellence;—but they are, for the most part, either too learned or too voluminous for the generality of readers; frequently referring to scarce and classical authors, which are only within the reach or capacity of a comparatively few individuals; and hence, one of the grand objects which every writer upon evangelical truth should doubtless keep in view, that of instructing uninformed persons by intelligible language, in the principal articles of the christian faith, has been considerably defeated; and hence also, the illiterate part of the followers of heterodox

opinions have remained in the same error and prejudice as before, in consequence of not understanding the learned arguments which have been employed :—and notwithstanding it is truly desirable that *accomplished* infidelity should sometimes be combated on its own ground, yet the Apostle's determination of not preaching or teaching in words of *man's* wisdom, but in words which the Holy Ghost teaches, comparing spiritual things with spiritual, should in general be imitated, for the unanswerable reasons assigned by him in the first and second chapters of his epistle to the Corinthians, and other places.

Without presuming for a moment, however, to make any comparisons in point of merit, or affecting to have made any new discoveries, and the subject of what Jesus did, being inexhaustible; (John xxi. 25;) and the perfections of the infinite God unsearchable, (Job xi. 7—9;) the design of this little treatise is to concentrate a variety of scripture evidences, with quotations from a few authors, and scarcely any references, upon these important doctrines, more especially the Deity of our Lord and Saviour Jesus Christ,—not omitting the Deity

of the Holy Spirit; that of the Eternal Father, with the most profound reverence and love, being *always* necessarily understood; with a view to assist the plain inquirer more particularly, being for the most part suited to the meanest capacity, for whose sake, where a difficult word occurs, one less so is sometimes added; hoping that the whole may be acceptable to every pious reader.

Part of this humble attempt appeared some years ago in a periodical publication: the writer, after conversing with a determined Socinian, and reading some notes of an Arian author on the Bible, has been induced, at leisure hours from his usual avocations, to make considerable additions, and, with the advice of friends, to publish it.—He by no means challenges the eye of criticism with respect to classical correctness; a great proportion of the language is in fact taken verbatim from the Scriptures; having briefly aimed at perspicuity and truth, according to the best of his knowledge and ability, endeavouring to draw water from the wells of Bethlehem for refreshing the weary soul that is seeking for Jesus-Jehovah; or, in humble imitation of David, to choose the smooth stones of the

brook, and the sword of the Spirit, which is the word of God, for levelling a blow at the infidel Goliath. He therefore only challenges scriptural and impartial investigation of the essential truths in question, sincerely desiring that every unconvinced reader may follow the example of the noble Bereans of old, by searching the Sacred Writings, without pre-conceived prejudice, to see whether these things of the Gospel be true.—Christ himself commands it, because they testify of him.

Many persons justify their neglect of the Bible upon the ground of apparent contradictions, which they will not take the trouble of understanding and reconciling ; or from some coarseness of expression, without making allowance for the simplicity of the times in which it was originally written, especially the Old Testament, or for the improvement in our own language, but particularly in manners, since the commencement of the seventeenth century, when the last translation was made by authority. And as the Almighty has, in his providence, permitted it to be handed down to us in the same form, it must be a most impious and dangerous determination to discard the whole *under the pretences*

urged by those who, nevertheless, call themselves Christians; as if a man would throw away the most valuable jewel, for not being polished to his fancy; an extensive domain, because some of the plantations are unsightly; or, what is infinitely worse, to risque the loss of his soul, by setting up his own wisdom in opposition to that of God; who tells us that the Scriptures are able to make us wise unto salvation, through faith in Christ Jesus.—It were, however, devoutly to be wished, and is with deference submitted, that Government would take this into consideration, and direct our Universities, or Bishops, to publish a less exceptionable translation in these respects; for we cannot suppose that such a work would, as some apprehend, interfere with matters of christian faith, or that the *denunciation* (Rev. xxii. 18.) extends to *verbal* alteration, where the sense is preserved. The English Version of the Bible is not altogether literal, the idioms and comparative imperfection of our language not admitting of it;—a great number of words are supplemental, distinguished by italic print, and a different explanatory reading is frequently given in the margin.—The true meaning of the original text was doubtless the conscientious object of our pious

translators ; while the manner of expressing it, in the cases alluded to, is capable of improvement ; which would remove many objections to reading the Scriptures more regularly in the church, the family, or on other occasions. But if this cannot be done, and we take the Bible as it is, are not these exceptionable parts, as to their *phraseology*, calculated to humble us, if any of them excite evil imaginations in the mind, and should it not lead us to a Saviour for pardon and sanctifying grace, from a consciousness of latent depravity ? Yet, instead of this, such is the *refinement* of some persons' ideas, that they can take exception at the words which passed between the Archangel and the blessed Virgin, in the first chapter of St. Luke, while they can listen to the indecencies of a theatre, a novel, or similar productions, with approbation and delight, and possibly indulge in acts of transgression, in open breach of God's commands, with cherished impunity ;—making vain excuses for not coming to the light, because their deeds are evil. To the pure, all things are pure ; but unto them that are defiled and unbelieving, nothing is pure, but even their minds and conscience are defiled, (Titus i. 15.) neither regarding the work of the

Lord, nor considering the operation of his hand, in providence or grace, while he calls them to his mercy-seat.

It has been objected, also, that many Old Testament believers, who are set before us as eminent characters, were guilty of great irregularity, and even gross sins.—The charge, it must be confessed, is too true; yet we may consider that they were recorded by the sacred historians, not like modern eulogists, who exaggerate the virtues, and hide the vices, of their heroes, patrons, or princes; but with impartiality, and as a warning to others, of their danger, if they trusted in themselves, and presumptuously ventured upon the commission of sin, neither possessing their previous faith, nor being certain of their subsequent repentance. The Apostle, in speaking of the sins of the ancient Israelites, says, “ These things were written for our admonition.”—We may likewise rationally conclude, that if none but *perfect* characters had been spoken of among the servants of God, the humble believer, who is conscious of daily failures, and of the presence of evil with him when he endeavours to do good,—the law of sin in his members warring

against the law of grace and holiness in his mind,—would be overwhelmed with fears and apprehensions that he had neither part nor lot in the blessings of salvation.—Thus the Lord, while he is by no means the minister of sin, produces good out of evil, to the praise of the glory of his grace.—But here it may be asked, Did the Almighty connive, as it were, at the offences of his people? Certainly not, for he is of purer eyes than to behold iniquity with approbation.—*Noah*, for inebriety, is put to shame before his own son, prophetically denouncing a curse upon him and his posterity.—*Abraham* had nearly lost his fair wife, who was to be the mother of the promised Seed, by unbelieving policy, and tampering with truth.—*Isaac*, in like manner, by following the same bad example.—*Lot*, “ a righteous man, vexed with the filthy conversation of the wicked,” must be punished for drunkenness, which led, unconsciously, to a worse crime.—*Jacob’s* life is in jeopardy, and all *Rebecca’s* hopes on the promise endangered, by falsehood and deception.—Even *Moses* must not enter the good land of Canaan, because he sanctified not the Lord at the waters of strife.—*Aaron* loses two of his sons for permitting them to offer strange fire to the

Lord, and apparently in a state of intoxication.--*Eli*, his two sons, for not rebuking their wickedness more sharply.--*David*, for adultery and indirect murder, must be driven out as a fugitive by his too-indulged son, his throne usurped by him, and his death meditated.--*Solomon*, for his idolatry, makes bitter work for repentance, the wise man's son is a fool, nearly the whole of his kingdom revolting.--*Job* is greatly afflicted, both in body and mind, to bring down a self-justifying spirit, though an excellent character in all other respects.---*Jeremiah* suffers great distress of soul for not delivering the word of the Lord to the rebellious house of Judah.---*Hezekiah's* pride, in entertaining the ambassadors of the princes of Babylon, must be chastised by the captivity of his subjects, their own sins also deserving it.---*Jonah* experiences something of the pains of hell, for disobedience to the command of God, in not warning the Ninevites to turn from their wicked ways, and, as a nation, live. Instances could be multiplied from the Old Testament, and we might adduce many from the New, to evince that God punishes his people for their sins in this world, that they may not be condemned, *with the impenitent*, at the last day. (1 Cor. xi. 32.)

Objections have been made, as to the imprecations of some upon their enemies, but which may be fairly obviated, by understanding them as prophetic, in reference to the opposers of Christ and his church, particularly the unbelieving Jews;---compare the 69th Psalm with the 11th of Romans; see also the 109th Psalm, relative to Judas, &c.---and not as sentiments and wishes of David and others against their personal foes;---for we read of the Psalmist praying that the Lord would fill their foes with shame, *that they might call upon his name*, and so be saved *from* destruction.---With the like piety, every good man, to the present moment, while he accounts the enemies of the Lord as his own, from a principle of reverence, desires that they may be ashamed of their wicked doings, and turn to the God of grace with weeping and supplication;---the arms of christian love embracing the whole world, in submission to his sovereignty and wisdom. Thus the learned Bishop Horne, in his excellent Commentary on the Psalms, explains, that we should not read such passages as imperative, but *prophetic* declarations, that the enemies of Christ would be dealt with according to their opposition, and *final* impenitency;---similar to the Apostle, where, in speaking of an enemy of the gospel, he

says, "The Lord reward him according to his works," that is, he will be rewarded by the righteous judgment of God for his persecuting spirit.

Others have arraigned the decrees of God respecting the inhabitants of Canaan, &c., in directing the vanquished to be put to death, men, women, and children, indiscriminately ; not considering that the iniquity of the land was great, and cried to Heaven for vengeance ; nor recollecting that the whole human race are guilty, and that the Almighty would have been just in punishing *all*, without exception ; while, in the cases referred to, his mercy, no doubt, in respect of infants, was displayed, in taking them from the evil to come ; whereas if they had lived, *they* might have filled up the measure of their sin, and so have *eternally* perished.

A class of cavillers, even in the professing world, find fault with the sovereignty of God, in bestowing his grace on some of the worst of his creatures, granting them repentance unto life, and making them eminent Christians, while the more decent formalist is rejected for pride and self-righteousness. (Luke xv. and xviii.)

Another description, more stout than their fellows, blaspheme what they do not understand ;---some, by a flippancy of wit, turn many expressions and passages into ridicule, thus sporting with their own deceivings, while standing on the very precipice of destruction, Satan glorying in the fools he has made ;---and others, with a more plausible deception, set God's messages to music, and are charmed with the *sound*, while they neglect or despise the *sense*, both in the Bible, from the pulpit, and the press.---Indeed it would be endless to state the cavils and objections which have been made against the Holy Scriptures, from prejudice, infidelity, conceit, and ignorance.

The writer will not anticipate his subject by a longer preface, subjoining only a quotation from a new edition of Discourses on the Homilies of the Church of England, by the Reverend Sir Adam Gordon, Bart. ;* committing it to the candour and

* “ And respecting the objectionable conduct of *some* characters, we should take warning by the failings of other people, thereby to establish our own faith and practice ; to revolve dark passages into the obscurity that may proceed from imperfect translations, ignorance of ancient customs, and changes of times and manners, in men and things ; not to be disgusted at plain or uncouth phrases, because they do not exactly agree with

indulgence of a liberal public, and praying that He who did not despise the widow's mite, may deign to accept and bless this poor offering cast into the spiritual treasury.

the refined language and expressions of *modern* days; but humbly and charitably conclude that their meaning in the times, and by the persons they were used, had nothing improper or offensive in it; and that most likely the levity or depravity of our *own minds* may give a loose construction, which in more honest and innocent ages would never have been affixed to them. In short, we should be careful to keep in mind that whatever is recorded in Holy Scripture has passed the sanction of *divine permission*, that God ordered all holy scripture to be written for our *learning*, and not for our *censure*, and therefore we cannot be too cautious, lest, by coming to the fountain of all true wisdom, with a spirit of vain and impure disputation, the rich feast of instruction may be turned into a *snare* and a stumbling block, and that by weighing it only by the measure of our own shallow understanding, it should be suffered to become a *hurt* instead of a *benefit* to us." Vol. ii. Page 14,—Edition, 1817.

PART I.



“ GREAT IS THE MYSTERY OF GODLINESS.”

THAT a revelation from God, to make known to man the way by which he, as a guilty creature, might be recovered from the actual and impending consequences of disobedience, was absolutely necessary, must be obvious to every attentive reader of the inspired volume. “ The world by wisdom knew not God,” as a Saviour ;—the imperfect knowledge which they had of him, in the works of creation, they did not like to retain, when it interfered with the indulgence of their depraved passions ; (Rom.i.) a God of sovereign grace ; the grand and mysterious doctrine of the Trinity ; the incarnation, humiliation, and death, of one of the Sacred Persons, as a vicarious sacrifice ; a third, regenerating the mental faculties, producing faith, repentance, obedience, and gradual restoration to the divine image, issuing in eternal blessedness, yet totally irrespective of human merit, *could never have been*

imagined. Thus, mankind, having had no adequate sense of moral evil, could have had no just conception of a remedy commensurate with it ;—for sin, we apprehend, involves in it an infinite evil against the law of God, and his perfections ;—a satisfaction of infinite value and efficacy was indispensable ;—hence we learn, that an everlasting covenant was entered into by the Triune Jehovah, “ ordered in all things, and sure ;” which, having been according to his determinate counsel and wisdom, could not possibly have admitted of improvement ; and, notwithstanding it has been the opinion of some, that a different plan might have emanated, we may rationally suppose that this precluded all others ; for the divine mind, it is presumed, takes not into consideration distinct propositions, as it were premeditating *which* of them may be most preferable, for he acts by immediate intuition ; and the gifts and calling of God being without variableness, or shadow of turning, his *secret* will must have been eternal and unchangeable ; the apostle expressly states that it was an “ eternal purpose ;” although his *declared* will, in reference to his providential dealings, has, in many cases, been suspended, continued, or discontinued, on the obedience or disobedience of his creatures ;—the destruction of the Antediluvians, for instance ; the Jews’ possession of Canaan ; the temporal salvation of the Ninevites, and others ; (as a general rule, see Jer. xviii. 7—10.) All things, indeed, are possible with God, but it must be in

consistency with himself;—it is “impossible for him to lie,” as that would be inconsistent with his perfections; it was impossible for him to make any being equal to himself, because the creature must necessarily be at infinite distance from the Creator; so, by a parity of reasoning, we may conclude, that there was no possibility of effecting the eternal salvation of sinners, consistently with the attributes of God, than by that way which has been revealed. All speculation to the contrary, therefore, appears to be without authority; and if not actually impious, is an attempt, at least, to be wise above what is written. Further, the apostle says, “the promise of eternal life to God’s elect was made before the world began.” To whom, then, was the promise made? Doubtless, to the eternal Son of God, as the intended Head and Surety of his people, whose precious blood is called, “*the blood of the everlasting covenant*;” and we may add, to the Eternal Spirit, also, in covenant, as their Sanctifier and Teacher, to bring them to Christ, as the promised Seed, under the Old Testament dispensation, *virtually* “slain from the foundation of the world;”—and as God incarnate under the New, *actually* sent and sacrificed at the appointed time;—for, if genuine believers of the gospel have no better *foundation* in Christ than Socinians and Unitarians affirm, *that of a mere man*, it cannot secure them from the wrath to come, since they who trust in an arm of flesh are denounced accursed; it necessarily follows, that no

man could “redeem his brother, or give to God a ransom for his soul.” Neither is the Arian hypothesis, formed as they also maintain, from the Bible, sufficient for this, and is certainly more irreconcilable than the other ; for it asserts, that Jesus was an inferior, or created, deity ; thus, indeed, involving a plurality of Gods ! But for what purpose ? If God had made such a being, he would not have needed his *assistance*, for he is infinite in himself, in wisdom, power, and every other attribute, and declares that he will not give his glory to another. Even the Deist is more consistent in rejecting revelation altogether, yet a wretched alternative. Nor could angels, who are only *ministering spirits* to the heirs of salvation, have conceived, much less have carried into execution, such a plan, as the gospel exhibits, for reinstating sinful men in the favour of God. No ; it is demonstrable from the general scope of revelation, that no mere created being, however exalted, could have saved any of the fallen race of Adam. The Sovereign of the Universe, therefore, in mercy and grace, ordained and sent his co-equal Son to be the Saviour of the world.

The following passage from Milton, when the Eternal Son stood forward to offer himself a ransom for man after the fall, is applicable :—

“ Thus the angelic host :—

————— O unexampled love,

Love no where to be found less than divine !

Hail Son of God, Saviour of men ; thy name
 Shall be the copious matter of my song
 Henceforth ; and never shall my harp thy praise
 Forget, nor from thy Father's praise disjoin."

BOOK III.

With an earnest desire, therefore, for the establishment and comfort of believers, and conviction of any opposer who may happen to read this ; and, knowing that the God of grace sometimes makes use of the meanest *instruments* for carrying on his designs, the writer humbly hopes that it will be satisfactorily proved, from the Holy Scriptures, that Christ is the eternal and self-existent God, one with the Father and the Blessed Spirit, and of course an all-sufficient and almighty Saviour.

We have frequent intimations in the Books of Moses of a plurality of subsistences in the Godhead. In the first chapter it is recorded, that, " in the beginning, God created the heavens and the earth," and that " the Spirit of God moved upon the face of the waters." In the 26th verse God speaks in the plural number,—not after the manner of kings and potentates, as the Socinians and others improperly assert, because there were none existing ; neither can we suppose, with any degree of propriety, that the Most High needed the comparisons of men, or the assistance of angels, in the works of creation.

Milton perfectly coincides in this obvious truth :—

“ The eternal Father,—thus to his Son
Audibly spake :

“ Let us make man in our image ; man
In our similitude ; and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground.”

According to Hebraists, the word *Elohim*, or *Alehim*, translated *God*, is frequently plural in the original ; and not only this, but many others. The following are a few cases from esteemed authors :—
Gen. xxxv. 7 ; “ Because there God appeared unto him ;” literally, Because there, they, even God, was revealed unto him. Psalm lviii. 11 ; “ Verily he is a God that judgeth in the earth ;”—Verily the *Elohim* are judges in the earth. Psalm cxlix. 2 ; “ Let Israel rejoice in him that made him ;”—Let Israel rejoice in his Makers. “ Remember now thy Creator, in the days of thy youth,” is also plural ; namely, Creators ; with many others of similar form and construction. *Simpson’s Apology*.

He further says, “ When Moses made use of a plural noun for the name of God, which he does thirty times in the short history of the creation, and perhaps five hundred more, in one form or other, in the five books of his writings, this, I apprehend, was the idea he meant to convey to mankind ; he meant, or rather the Holy Spirit by whom he was inspired to write his history, meant to give some

hints and intimations of a doctrine more clearly to be revealed in future ages. This has been the divine conduct from the beginning." Page 380.

Jones, in his *Treatise on the Scripture Doctrine of the Trinity*, gives a variety of passages, in like manner, to explain that the word *Elohim*, in the Hebrew, is frequently plural; the following are selected:—Gen. xx. 13; "And it came to pass, when God caused me to wander from my father's house;"—literally, God, they caused me to wander. Deut. iv. 7; "What nation is there so great, that hath God so nigh unto them?"—That hath God who are so near. Joshua, xxiv. 19; "Ye cannot serve the Lord, for he is a holy God;"—He is a God who are holy ones. Prov. ix. 10; "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding;"—literally, The Holy Ones. At the end of the second part of this treatise, is a list of texts, as given by this excellent man, in corroboration of the doctrine of the Trinity, ascribing the same acts, perfections, &c. to each of the Divine Persons.

Thus the evangelical Romaine interprets:—*Jehovah* means the self-existent Godhead; and *Alehim* means the Persons in covenant, Father, Son, and Spirit, partakers of the same self-existence and divine glory, without any difference, or inequality." (Vol. I.) A further quotation from his writings is given in the course of the work, upon this subject.

By way of parallel to the first of Genesis, the

first of St. John's Gospel is cited; by which it appears, that "the WORD (Christ) was in the *beginning* with God;" that he "was God;" that "all things were made by him; and," that, "without him, was not any thing made that was made;" the light and life of the world; giving power or privilege to men, to become the sons of God;—that "the Word was made flesh, and dwelt (or tabernacled) among us." And it is again asserted, that "the world was made by him." To accommodate these expressions, which some do, as intending to mean any created intelligence, or even attribute of God, instead of the Second Person in the Holy Trinity, is a perversion of the most explicit language, and renders that confused and unintelligible, which, in itself, is so plain, that he who runs may read.

In St. Paul's epistle to the Colossians, it is likewise affirmed, that "all things were created by Christ, which are in heaven, and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers;" *and repeated*, that "all things were created by him, and for him, and that by him *all things* consist."

In the epistle to the Hebrews, it is further declared, that Christ "upholdeth all things by the word of his power;" and that the Father made all worlds by, or in union with, him;—exactly corresponding with the doctrine of plurality, before mentioned. And, in the 21st chapter of the Revelations, He, as the "Alpha and Omega," promises to

“ create all things new,” in a spiritual and moral sense ; for nothing is impossible with him.

After our first parents, in their probationary state,* transgressed the commandment of God, they

* The learned and orthodox Mr. Parkhurst, in his *Lexicon*, has the following remarks, in reference to the garden of Eden :—
 “ And *Jehovah Alehim* planted a garden eastward in Eden. Surely not for the purposes of a mere Mahometan paradise, but as a school of religious instruction to our first parents. Many arguments might be adduced in confirmation of this truth. Such a method of teaching, by the *emblems* of Paradise, was suited to the nature of man, who is capable of information concerning spiritual things, by analogy, from outward and sensible objects. It was also agreeable to the ensuing dispensation of God, who, in that religion which commenced on the fall, and was in substance reinstated by Moses, did instruct his people, in spiritual truths, in *the good things to come*, by sensible and visible objects, rites, and ceremonies. It is further manifest, that *two* of the trees of Paradise, that of life, and that of the knowledge of good and evil, were of a *typical* and *emblematic* nature ; the one, the sacrament of life, (Gen. ii. 9. iii. 22 ;) the other, of death ; (Gen. ii. 17. iii. 17—19.) And so, after the fall, the rough leaves of the fig-tree were used by our first parents as a symbol of *contrition* ; (Gen. iii. 7;) and since, in that sacred garden, (ii. 9,) was also every tree that was pleasant to the sight, or good for food, surely, of the soul of man, as well as of his body, it may safely be inferred, that the *whole* garden was so contrived by Infinite Wisdom, as to represent and inculcate on the minds of our first parents, a plan, or system of religious truths, revealed to them by their Creator ; especially since the paradisaical emblems of *trees*, (see Levit. xxiii. 40. Nehem. viii. 15.) *plants*, *waters*, and the like, are frequently applied, by the succeeding inspired writers, to represent spiritual objects, and convey spiritual lessons ; and that, with a simplicity and beauty not to be paralleled from any human writers.”

probably expected that the sentence which had been threatened, would shortly be executed; (Milton says, “ immediate dissolution ;”)—but, previously to their being driven from Paradise, no longer tenable, or recoverable, by imperfect obedience,—the flaming sword of the cherubim, guarding the tree of life from the unhallowed touch of self-righteousness,—the ever-blessed God, to rescue them from despair, revealed his purpose of mercy and compassion, that the Seed of the woman (which is Christ) should bruise the serpent’s head; and there is good reason to conclude, that they were taught of God to believe this, to rest their salvation upon it, and that they were made the happy partakers of regenerating grace, producing genuine repentance, and the love of God.*

The promise was gradually unfolded to the patriarchs; more amply made known by the inspiration of the prophets; and, in the fulness of time, God sent forth his Son, made of a woman, made

* Milton very beautifully speaks of this :—

“ Thus they in lowliest plight repentant stood,
Praying; for, from the mercy-seat above,
Prevenient grace descending, had remov’d
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breath’d
Unutterable, which the spirit of pray’r
Inspir’d, and wing’d for heav’n with speedier flight
Than loudest oratory.”

subject to the law, as a Surety for the redemption of sinners, totally incapable of renewing or redeeming themselves, and under a just sentence of condemnation. (Gal. iv. 5.) If this be compared with Rom. xvi. 20, it will appear that the work of Christ is one with the Father's, in respect of bruising Satan under the feet of his chosen people; where the apostle says, "The God of peace shall bruise Satan under your feet shortly."

Jehovah, we read,* appeared to Moses in the burning bush, by the name and memorial, "I AM;"

* Mr. Parkhurst, in treating of the word JEHOVAH, as the peculiar and incommunicable name of God, and as belonging to Jesus, says;—"It would be almost endless to quote all the passages of Scripture wherein the name of JEHOVAH is applied to Christ; let those, therefore, who own the Scriptures as the rule of faith, and yet doubt of his *essential Deity*, only compare, in the original Scriptures, Isaiah, vi. 1—5, with John, xii. 41; Isaiah, xlv. 24, 25, and Jer. xxiii. 5, 6, with Acts, xiii. 39, 1 Cor. i. 30, 31, and chap. vi. 11; Isaiah, xl. 3, with Matt. iii. 1—3, Mark, i. 3, Luke, iii. 3, 4; John, i. 23; Malachi, iii. 1, with Mark, i. 2, 3; Isaiah, xlv. 6, with Rev. i. 17, 18; Joel, ii. 32, with Rom. x. 13; and I think they cannot miss of a scriptural demonstration that *Jesus is Jehovah*."

Mr. Parkhurst, also, in speaking of the sin of idolatry, makes the following remarks:—"What a dreadful *crime* it is to set up one Person of the Holy Trinity, as in essence or nature superior to the other two co-equal and co-eternal Persons; and how highly idolatrous it is to worship the *Supreme Being* in *exclusion* or *degradation* of the *Son*, and of the *Holy Spirit*! This is not the *Lord God*, JEHOVAH ALEIM, proposed to our faith and adoration in the Scriptures of truth, which were given by inspiration of God."

which is allowed by the best commentators to denote eternity of existence. Exod. iii. 14. Compare this with John, viii. 58, and there will be sufficient ground for concluding, that Jesus, as the Son of God, was that Divine Person who spake to Moses. The Jews knew the meaning of these words, and took up stones to cast at him, while he miraculously escaped their fury, because his hour was not yet come. It is evident, also, that they believed in a plurality of Persons in the Godhead; for, when Christ said he was the Son of God, they accused him of blasphemy, for thereby making himself equal with God. They did not deny the truth of this Scripture doctrine (of the Old Testament,) but they would not acknowledge the right of his claim to that supreme title; they knew, also, that the Son of man, Messiah, spoken of by their prophets, was a Divine Person in Jehovah.* Modern Jews, however, and the whole host of Unitarians, deny this doctrine; but our eternal happiness depends upon true faith in the Son of God; for he says, “If ye believe not that I AM, ye shall die in your sins.” John, viii. 24. And his forerunner, the Baptist, has the following appropriate words: “He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God *abideth* on him.” John, iii. 36. Those,

* See Matt. xxvi. 63—66; xxvii. 43. Mark, xiv. 61—64. Luke, xxii. 67—71. John, v. 17, 18; x. 30—39; xix. 7.

then, who deny the Deity of Jesus Christ, should reflect on their danger; for, unless we believe in his divinity, all other sentiments concerning him are unavailable and delusive;—if we will not have him to reign over us, we shall be accounted his enemies, and must be slain before him. “By the deeds of the law, no flesh can be saved;” our imperfect obedience, even if founded upon the principles of the gospel, does not meet a reward of *debt*, but of *grace*; and only justifies us in the sight, or charitable estimation, of men, not of God. If, therefore, we reject the doctrine of the atonement, there remains no more sacrifice, or satisfaction, for sin, but a fearful looking for of judgment, as adversaries.

It has been usually admitted, that the general, if not all the appearances of God, to man, were in the Second Person of the adorable Trinity, the *Logos*, the Word, the Eternal Son; sometimes in the character of Angel, or Messenger, of the Covenant; Gen. xvi. 20; xxi. 17, 18; xxii. 11, 12, 15—17; Exod. xxiii. 20—23; Judges, ii. 1—6; vi. 11, 21; xiii. 3—23. At other times, as a man, Joshua, v. 13—15; in this last passage, there are two Divine Persons alluded to as the Lord Jehovah; the Man who stood before Joshua, with his sword drawn, calls himself Captain of the Lord's Host; Joshua, recognizing him as a Divine Person, fell on his face, and worshipped him, saying, “What saith my LORD unto his servant?” And, to assure him that

he had made no mistake, the Captain of the Lord's Host used nearly the same words, as God did to Moses in the burning bush, "*Loose thy shoe from off thy foot, for the place whereon thou standest is holy.*" Connect this interesting scene with what is said in Isaiah, lv. 4, and Heb. ii., in reference to Jesus as the Captain of his people's salvation, and we may surely conclude, that he was that Lord and Commander who appeared to Joshua. There are several parts of Scripture, where one Divine Person is introduced speaking of another, as in the 8th to the 11th verse of the second chapter of Zachariah, and the third chapter of Malachi; in others, the prophets speak of two; as in the 110th Psalm throughout; and in some, there is an interchanging of Persons; as in Deut. xxxiii. 3, and Zech. xii. 10. with 2 Cor. v. 20. All such indicate a plurality. And if God, at any time during the dispensation of the Old Testament, appeared as a man, why should it be thought incredible for him to do so under the New, with all the circumstances of humility, indignity, and suffering, which attended the essential Son in that assumed nature, uniting it for ever with his divine, for the accomplishment of the prophecies concerning him, and the recovery of unnumbered millions of the human race? Should it not rather affect us with adoring gratitude, for his boundless love and condescension!

Many persons among the patriarchs, prophets, kings, priests, &c., were typical, or representative of the Saviour, and shadowed him forth in a variety of characters.

Adam, “ the figure of him that was to come,” as the federal head of his posterity; *Abel*, in his acceptable sacrifice, and cruel murder; *Enoch*, in his translation, and previous testimony, that he pleased God; *Noah*, as a preacher of righteousness, preserving his family in the ark, and offering a sweet-smelling sacrifice; *Abraham*, as the father of the faithful, and the friend of God; *Melchisedec*, priest of the Most High God, as King of Righteousness and Peace;* without father, without mother, without beginning of days, or end of life, (as to his history,) abiding a Priest continually; *Isaac*, as the well-beloved Son, and the willing Offering; *Jacob*, as a Prince, prevailing with God and man; *Joseph*, in having been sold by his brethren, yet saving their lives by a great deliverance; also, as the stone, or foundation, and Shepherd of Israel; *Phinehas*, in his judicial character, destroying the presumptuous, appeasing the anger of the Lord, and staying the plague, (sin, the worst of all plagues;) *Moses*, in his meekness, as Mediator, Prophet, Priest, and King, and various circumstances of his life; *Aaron*,

* Christ was, in reality, without natural father, as to his human nature; and without mother, in his divine.

who could speak well, the light and perfection of his people ; their oracle, their high-priest, presenting their sacrifices and offerings, interceding for them continually, and bearing their names on his heart ; *Joshua*, a Saviour, leading the people safe through Jordan ; and, what Moses, as the lawgiver, could not do, bringing them into the promised land ; *Sampson*, in his great strength, destroying the enemies of his people by his own death ; *Boaz*, in espousing a poor Gentile, and redeeming the lost inheritance ; *David*, the beloved, as the royal prophet ; and in his piety, persecution, and conquests ; *Solomon*, the king, and the king's son, (Psalm lxxii.) in his wisdom, greatness, and building a house for God, a spiritual temple ; *Elijah*, in his zeal for the Lord, and ascension to heaven, attended by the angelic host ; *Elisha*, in his miracles, and overthrow of his enemies ; *Job*, in his uprightness, benevolence, sufferings, patience, and restoration to honour ; *Elihu*, that was in God's stead, perfect in knowledge, (Job, xxxiii. &c.) *Eliakim*, in bearing all the glory of his father's house, having the key of David, opening, when no man could shut, and shutting, where no man could open, (Isaiah, xxii. with Rev. iii. 7 ;) *Jeremiah* loved with an everlasting love, yet a man of sorrows, and acquainted with grief, hated by his people, because he told them the truth ; *Jonah*, as being buried in the whale's belly three days and three nights, representing the

Redeemer in his death and resurrection, as explained by the infallible Jesus himself; *Zerubbabel*, in overcoming all difficulties and opposition, laying the foundation and completing the temple of God, with shoutings of “ Grace, grace unto it!” All these characters, in some good sense, prophetic, or, at any rate, accommodated, and agreeably to the analogy of Scripture, were typical, or representative of our glorious Immanuel; their sins and imperfections appertaining to themselves; for none of his enemies could justly accuse *him* of *sin*, nor could the prince of this world find any thing *imperfect* in him.

Many hallowed, and natural things, likewise, represented the Redeemer. He is the true *mercy-seat*, or propitiatory, through whom alone the Father can be approached by sinful men; *Exod.* xxv. 22; *1 John*, ii. 1, 2; his Gospel, xiv. 6; *Ephes.* ii. 18; and if our repentance be sincere, the chief of sinners need not despair of pardon and acceptance by his merits and mediation. He is the *Ark*, in which the law of God was deposited and kept in perfection; the *city of refuge*, to which we are to hasten, as slayers, from the avenger of blood, and we shall be liberated by the death of the high-priest; the *expiatory scape-goat*, (*Lev.* xvi.) on whose head the hand of faith is to be laid, while we confess our sins, and he carries them into the land of forgetfulness;—the *paschal lamb*, sacrificed for us, of which perishing sinners may eat, and live for ever. The *manna*,

that replenishes the soul with angels' food, (Psalm lxxviii. 25;) the *smitten rock*, of whose refreshing streams we may drink with spiritual appetite, without satiety, or fear of being overthrown in the wilderness; the *Balm in Gilead*, and the *Physician* there, who can heal our diseases, and extract the poison of the serpent, fatal as it is, against all human effort; the *Vine*, into which we must be grafted before we can enjoy communion, or bring forth good fruit; the *Sun of Righteousness*, to arise upon our benighted souls, and give the dawn of eternal day; the *Pearl of great price*, for which all things pertaining to sinful and righteous self must be sold; the *Treasure* of inestimable value hid in the field of his word, for which we shall do well to search until we find; the *Robe of Righteousness*, and the *Wedding Garment*, to justify and sanctify us, making us welcome guests at the King's table; the *Altar* upon which our gifts and sacrifices are to be offered for acceptance; the *Temple*, in which the Divinity is to be worshipped.

Nor is this fanciful, we trust, thus to speak of the Saviour, since the Scriptures abound in figurative language, and personal application; the casting out the son of the bond-woman, that he should not be heir with the son of the free-woman, the apostle says, was an allegory, typifying the covenants of works and grace; (Gen. xxi. with Gal. iv.) the ladder, in Jacob's dream, reaching from earth to heaven, with the angels of God ascending and descend-

ing, prefigured the Redeemer in his mediation, seen of, and attended by, angels, as intimated by himself, (Gen. xxviii. with John, i. 51 ;) the prohibition, that a bone of the lamb, at the institution of the passover, should not be broken, had a prophetic reference to our Lord Jesus Christ, the Lamb of God, in his crucifixion, Exod. xii. with John, xix. The spiritual Rock, the apostle says, was Christ. 1 Cor. x. The sun's course in the firmament is employed as a figure, to represent the preaching of the gospel to the unbelieving Jews, and others, to the end of the earth ; (Psalm xix. with Rom. x.) Even the command, relative to the feed of oxen while treading out the corn, set forth God's care for his ministers, that they who preach the gospel should live of the gospel. Deut. xxv. iv. with 1 Cor. ix. &c. Thus God speaks ; " I have used similitudes by the ministry of the prophets." (Hos. xii.) The Psalmist ; " I will open my mouth in a parable ; I will utter dark sayings of old ;" (Psalm lxxviii ;) and of his great Antitype, in reference, it is written, " without a parable spake he not unto them." Mark, iv. All nature, we may say, is vocal in his praise ; if the disciples of Jesus were to hold their peace, the very stones would cry out. The heralds of the gospel are to lift up their voice, and spare not, in showing unto the sinner his danger, and his refuge in the Saviour ; if they would agree with their adversary, (God, out of Christ,) while they are in the way of salvation with him. They are not to hide,

or cover, their Head, (Christ,) if we may be allowed this accommodated sense, lest they dishonour him, and exalt themselves; for he is the true centre of the evangelical circle; every doctrine, gift, grace, duty, and experience, should be treated of as so many lines diverging from him, who is All, and in all. For want of this, it may be said of many sermons, "They have taken away my Lord, and I know not where they have laid him." If the poet could say,

"The man that hath not music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;—
——— let no such man be trusted;"

may we not presume, that the minister, who has not the love of Christ in *his* soul, and is not indeed moved by the Sacred Spirit to take holy orders, and persists in preaching another, or spurious gospel, dry, isolated morality, instead of the pure gospel of Christ, contrary, also, to the Articles, or Creed, which he subscribes, is fit for treason against the Majesty of Heaven, by thus perverting his laws; stratagems to evade the important duties of his office, especially the cure of immortal souls, from attachment to worldly pleasures; and spoils of the people, through covetousness, extravagance, or other evil principle: let no such man be trusted with your eternal interests. Or, if human

eloquence be employed, *unaccompanied by the genius of the gospel*, however it may strike upon the passions at the moment, (as many have wept at a fictitious tale of woe,) it can never affect the heart, to cause tears in secret, for sin, and deliverance from it:—what is highly esteemed among men is frequently an abomination in the sight of God. It cannot be allowed, that Christ has given to *such* preachers the keys of the kingdom of heaven; for he himself calls them “blind leaders of the blind;” or, at best, wandering stars, unfit for the gospel hemisphere, because all who follow them are drawn from the Sun of Righteousness, into the blackness of darkness for ever! But, when the minister has the glory of the Lord, and the salvation of his hearers, in view,—*thus doing the work of an evangelist*,—the Holy Spirit bears testimony to the word of his grace; the people soon catch the sacred flame; Dagon falls before the ark; sin is dethroned, and the Saviour reigns: “the grand morality being love of him,” from the constraining feeling of his love to us.

We proceed with further evidence relative to the sublime doctrines in question. David says, God went to *redeem* Israel for a people unto himself; (2 Sam. vii. 23;) and Ezra calls the temple, “the house of the *Great God*, chap. v. 8. The same gracious work, and the same pre-eminent title, are ascribed to Christ; St. Paul exhorting us to be “looking for that blessed hope, and the glorious

appearing of the *Great God*, and our Saviour, Jesus Christ, who gave himself for us, that he might *redeem* us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus, ii. 12---14. Certainly, there are not *two* Persons, or Beings, spoken of; the pronouns, being in the singular, will not admit of such a construction; and the context ought to convince us, that no other than Jesus Christ is meant. A late writer on this particular part of the subject, Mr. Granville Sharp, has shown, that many passages in the New Testament, concerning our Lord and Saviour, have not been translated with that full and complete meaning, which the original Greek warrants. This text he renders thus: " Looking for that blessed hope, and the glorious appearance of Jesus Christ, the great God, and our Saviour." The following are further examples; (Ephes. v. 5.) " For this ye know, that no unclean person, &c. hath any inheritance in the kingdom of him who is Christ and God." 2 Thess. i. 12. " According to the grace of Jesus Christ, our God and Lord." 1 Tim. v. 21. " I charge thee, before Jesus Christ, the God and Lord;" (2 Pet. i. 1.) " Through the righteousness of Jesus Christ our God and Saviour;" Jude, 4th verse; " And our only Master, God and Lord Jesus Christ." The learned reader, particularly, is referred to Mr. Sharp's treatise "*on the definitive article in the Greek text of the New Testament*;" wherein he challenges the Socinians to controvert, with classical

truth and candour, the correctness of his translation. Other writers explain this class of texts, in a similar manner; the first chapter of the second epistle of Peter, and the first verse, is thus rendered by the translators of the Bible in the margin; and many of the learned fathers of the church expressed themselves in terms equivalent, with a peculiar richness and copiousness of phraseology, that evidenced the abundance of their pious hearts.

St. Paul, in addressing the believers at Corinth respecting the true God, in contradistinction to the deities of the Heathen, says, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Our Unitarian friends have attempted to deny the deity of Christ from this text; but, if we examine the essential properties of it, we shall perceive that it not only speaks of him as Mediator, but as the Creator and Sustainer of all things; for, devoutly believing that all things are *of* the Father, as the source and first in order, they are *by* the Son, as the efficient cause, co-operating with him: (*"What things soever the Father doeth, these also doeth the Son likewise."* John, v.) Since, if he were altogether inferior, nothing in creation, providence, or grace, could have been *by him*; the apostle would have been a false witness to the Corinthians and the church at large, in ascribing works of omnipotence to a creature which belong to Jehovah

alone. The words “by whom are all things,” here spoken of the Son, we find applied to the Father in the epistle to the Hebrews; “for it became him, *by whom are all things*, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings;” (ii. 10;) the inspired writers frequently speaking the same things of each of the Persons in the Godhead. This passage, then, which the opposers of his divinity are of opinion assists their cause, is in reality no mean auxiliary to the doctrine of the Redeemer’s equality with the Father, in unity: and we may observe, that the apostles do repeatedly associate the mediatorial characters of Christ with his divine nature or attributes; because God can only be known by him; our Lord’s own words must surely convince us of this; Matt. xi. 27. John, xiv. 6. It follows, that all blessings are communicated through him; so that, in a *providential* sense, it may be justly said, “he is the Saviour of *all* men,” as well as that, *by the gospel*, the impenitent are under a dispensation of forbearance, long-suffering, and goodness, which are calculated to lead them to repentance, his atonement being *sufficient* for all, yea, for a thousand intellectual and lapsed worlds, if there were so many, but *effectual* only to those who believe; to whom he is a *special* Saviour in all things. Yet every unbeliever will hereafter have to lay his destruction to his own account, none being excluded

who exclude not themselves, (John, v. 40;) and the Lord assures us, that he desireth not the death of a sinner.

We may further remark, that the kind and condescending offices which Jesus performed, and the privations he suffered, by no means derogated from his dignity; nay, they greatly enhance and enforce it; and we may readily conceive, that no creature could possibly have been capable of comprehending the mind of God, and the various situations and circumstances of man, connected with the work he would have to do in consequence of so stupendous an undertaking; which condescension may probably be elucidated and confirmed by the following remarkable passages of holy writ: the first of which is, “Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich.” 2 Cor. viii. 9. Now, in what sense could it be said, in respect of Christ as man, and his appearance in the world, that he was *rich*? born of a poor virgin, his reputed father a carpenter, reflected on by the Jews for the meanness of his origin; he had not where to lay his sacred head; poor women ministered to his necessities; he wrought a miracle to feed the multitude that followed him, and even to pay tribute to Cæsar; influenced the mind of one man to grant him the loan of a colt for his humble entry into Jerusalem, the city of the great King, (himself the Sovereign, Zech. ix. 9;) another, to

accommodate him with an upper room furnished, for instituting the Lord's Supper, when a palace would have been too mean for the occasion ;---and deigned to wash his disciples' feet, while the hierarchies of heaven thought it their highest honour to bow before his celestial throne! The declaration of the apostle, doubtless, must have referred to his original glory, which he possessed with the Father before the world was, and should satisfy us that he *descended* first into the lower parts of the earth, before he *re-ascended* into his glory.

The next is, " Let this mind be in you which also was in Christ Jesus ; who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 5—8. The controvertists of the Deity of our Lord Jesus Christ have taken much pains to *explain away* the obvious meaning of this important passage, affirming that he was only in the *form* of God, consequently not God, and that he would not *arrogate* to be equal with God ; which is a direct contradiction to the assertion of an inspired Apostle ; for with equal truth might it be said, (as some have done,) that he was only in the form of *man*, and therefore, not man ; when the reverse of every supposition of this kind is abundantly established by the Scrip-

tures, and the words of Christ himself, namely, that he was, and is, equal with God the Father in the highest possible meaning of the text; and that he was man, possessing all the innocent infirmities of human nature, yet without sin.---In what sense, also, could it be said that he made himself of no reputation, by being found in the likeness of sinful men, if he had not been infinitely more than man, justly claiming an equality with God?---The Apostle's reasoning is conclusive, and admits of no specious arguments against it.---Even the Jewish historian, Josephus, doubted whether it were lawful to call Jesus a mere man, while many professed Christians, in open defiance of the meridian light of divine revelation, hesitate not to degrade him to a level with themselves, sinful and insignificant as they are, who may with Job, say to corruption, "Thou art my father, and to the worm, Thou art my mother and my sister!"

Such exalted thoughts had the apostle of the riches of Christ, that he calls them unsearchable; so great did he consider the gift of God, that he affirmed it to be unspeakable; and infinite the love of Immanuel, that it passeth knowledge.---Jesus himself says, "God *so* loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life;"---such love cannot be expressed in human language!

Further characters of Christ illustrated :---Job

speaks of a daysman, or advocate, who could lay his hand as it were on both God and man, “ a messenger, an interpreter, one of a thousand,” as mentioned by the sublime Elihu, in the 33rd chapter ; “ Who can shew unto man *his* uprightness ?” or righteousness ;---the languishing penitent pleading his merits, the Father replies, “ Deliver him from going down to the pit, for I have found a ransom.”---This could be no other than the promised Messiah, God and man united, the Redeemer of Job ; whom he believed in, as the resurrection and the life, and whom he expected to see, in full assurance of faith, at the latter day upon the earth, as his incarnate God and Saviour ; (Job ix. 33. and xix. 25, 26.) Or, as the Apostle expresses the competency of this powerful Advocate, “ a Mediator that is not a mediator of one,” but where “ God is one” party, and offending man the other, “ so making peace by the atoning blood of his cross ;” and, according to the prophet, “ by his knowledge justifying many ;”——confirmed by the epistle to Timothy : in chapter ii. verse 5, he speaks of the human nature ; and in chapter iii. verse 16, of his divine, manifested in the flesh. Thus, he is precisely the Mediator that every true penitent desires, gradually bringing a saving apprehension of Deity to the mind, divested of that terror which unbelief naturally excites towards a God of justice, and encouraging the believer to approach him with lively emotions of gratitude, and attachment to his service, as a God

of mercy,---producing a peace and serenity, which passeth human understanding to express.

The Lord Jehovah is the gracious Shepherd of his people, as represented in the 23rd and 80th Psalms, Ezekiel xxxiv. &c. The Redeemer also is prophesied of in this character in the Old Testament; and we see, by the *New*, that he *came* into the world for the purpose of laying down his life for the sheep, to seek and to save that which was lost, enabling them to hear his voice, and to follow him in the regeneration. The 34th of Ezekiel and 10th of John in many parts form an admirable similarity in the work of the Father and the Son, in the endearing office of the spiritual Shepherd. Christ also is called the great Shepherd, and the chief Shepherd of the sheep, to whom all the ministers of his gospel are to look for a crown of glory that fadeth not away.

Obedience to him, as the King of Zion, is commanded by the Father, saying, “ Kiss the Son, lest he be angry, and so ye perish from the right way, if his wrath be kindled but a little.” And while God pronounces a curse on all those who trust in an arm of flesh, he positively assures us that all those are blessed who put their trust in him ;” (the Son,) Psalm ii.---How is this to be reconciled, if Jesus be only a mere man, “ simple humanity ?” But when he appears as the Judge of all, while he will be admired and glorified in his saints, he will convince his enemies that he has noticed their

rebellion and unbelief, by punishing them with an everlasting destruction, from his blissful presence, and the glory of his power ; so writes the eminent and inspired apostle. (2 Thess. i. 7, 10.)

Again, it is the peculiar prerogative of JEHOVAH to search the hearts of the children of men, for we are told that God *only* knows the secrets of the heart;---but we learn that Christ does the same, and consequently he must be one with the Father. On various occasions he answered and openly exposed the *reasonings* and *thoughts of the heart*; *he knew all men*, and needed not that any should testify of man, for he knew beforehand what was in man. (Luke v. John ii. &c.) When Nathaniel was under the fig tree, and no human eye saw him, the omniscient eye of Christ beheld him, knew the sincerity of his heart, and the nature of his meditations, bearing honourable testimony to his character, as an Israelite indeed in whom was no guile, who immediately recognized the Prophet of Nazareth as the King of Israel and the Son of God ; he represented to the woman of Samaria the whole of her conduct, converted her by his grace, and she became a successful preacher of righteousness to her neighbours, by directing them to Jesus as the promised Messiah ; he told the traitor, Judas, that he would betray him ; and the Jews that they went about to kill him, which they were continually endeavouring to accomplish, while they wickedly denied it. When absent from

Thomas, he knew what he said, and repeated his very words; in the 2nd chapter of the Revelations, he affirms, that all the churches shall know that *he searcheth the reins and hearts*, and that *he* will give to every man according to his works. The opposers of his divinity are requested to pause for a moment, and reflect upon the sins they are indirectly at least charging him with, by denying his equality with the Father!

King of glory is another title ascribable to the Redeemer; in the 24th Psalm we read that the everlasting doors were commanded to give way, for the triumphal entrance of the King of Glory! If we compare this with the 68th Psalm, 16—18. and Ephes. iv. 8., it is clear that Jesus is that King of Glory, that very Lord of Hosts, who was in the holy place of Sinai, at the promulgation of the law, in the midst of thousands of his attending angels, and who, after his appearing on earth, and finishing the work which the Father gave him to do, ascended up on high, leading captivity captive, *receiving* gifts for men, (or as the margin of the Bible renders it, “in the man,”) while as God he *gave* them, even to the rebellious, that a covenant Jehovah, by his grace and Spirit, might dwell among them; committing the word of reconciliation to apostles, prophets, evangelists, and teachers, for the work of the ministry, the conversion of sinners, and the edification of the mystical body of Christ.

A considerable proportion of the book of Psalms

is prophetic, and descriptive of him in his different offices of Prophet, Priest, and King ; his sufferings, death, resurrection, ascension, and glory, and are frequently referred to in the New Testament ; they may likewise be considered in many respects an epitome of the Sacred Volume, containing much of the historical, prophetic, preceptive, and experimental parts of religion ; and have been highly esteemed by the church for their interesting and animated variety.

The 22nd Psalm foretold the sufferings of Christ, in so pathetic and circumstantial a manner, stating the very words which were spoken by him and his enemies at the time of his crucifixion, that we might have considered it an affecting description of some barbarous transaction already past, instead of one that was to take place a thousand years after.

In the 40th Psalm he is represented as speaking to the Father, before his incarnation, saying, “ Lo, I come to do thy will, O God,” with Hebrews x. these two parts of Scripture, fully compared, teach us that the sacrifices under the law typified the atoning and vicarious sacrifice of Christ, as the spotless Lamb of God, for the deliverance of mankind ;---see also Luke xxiv. 44., John xvii. and Hebrews ix ; nearly the whole of the epistle to the Hebrews is a beautiful and concise commentary upon this grand theme, substantiating the doctrine, that without the shedding of Christ's precious blood, there could have been no remission

of sin. Indeed, it is a prominent feature of Scripture, to point out the incarnate Saviour in his different characters; *for, to him give all the prophets witness*; the law was a shadow of good things to come; but the body, or substance, is of Christ; and it is recorded, towards the close of the inspired book, that “the testimony of Jesus is the spirit of prophecy.” Rev. xix. 10. Thus, he opened the understanding of his disciples in the things which were written in the law of Moses, and in the prophets, and in the Psalms, concerning himself. Luke, xxiv.

In the 45th and 102nd Psalms, with Hebrews, chapter i. we hear the Father addressing him as God, and Jehovah, declaring, in further confirmation of what has been already adduced, that, “In the *beginning*, he laid the foundations of the earth, and that the heavens are the work of his hands.” Similar language is used in the 23th chapter of Isaiah; the second Person in the Holy Trinity, appearing to be the speaker: “Mine hand also hath laid the foundation of the earth, and my right hand spanned the heavens.”

We proceed to more explicit testimony from this prophet, of whose writings, also, in many particulars, we might conceive he had been recording a history, rather than predicting future events, for which he has deservedly been denominated the evangelical prophet. In the 6th chapter, we read of a vision which he had of Jehovah, in the temple, —the seraphim adoring with the greatest reverence;

and crying, “ Holy, Holy, Holy, is the Lord of Hosts.” This sublime occurrence is applied by an evangelist to Christ ; (John, xii. 36—42 ;) for, desecrating on the rejection of Jesus by the Jews, he writes : “ These things, said Esaias, when he saw his glory, and spake of him ;” quoting the message which the Lord directed the prophet to deliver. And it is remarkable, that the apostle Paul, in bringing the same charge against those whom he addressed at Rome, (Acts, xxviii.) declared, that it was the Holy Ghost who spake by the mouth of Esaias. In this connection, we may perceive, that the Three Divine Persons are included ; the ever-blessed Father, of course, understood, the Son and the Spirit expressly mentioned ;—the chapter, itself, teaches a plurality in unity, Jehovah demanding, “ Whom shall *I* send, and who will go for *us* ?”—To which Isaiah immediately answered, “ Here am I ; send me.” Having had the comfortable assurance of the pardon of his own sins, he was desirous of proclaiming the glad tidings of salvation to his fellow mortals. As the messenger of God’s displeasure, however, he soon learnt that he was to be the savour of death unto those whose wilful ignorance and infidelity induced him to give them up to judicial blindness and hardness of heart ; like the ministry of the apostles under the gospel dispensation ; and who is sufficient for these inscrutable things ? 2 Cor. ii. 16.

In the seventh, he predicts the *incarnation* of the

Son of God : “ Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel ;” St. Matthew gives an infallible exposition, that Jesus was that Divine Person, which, being interpreted, is *God with us*, united to human nature, and dwelling among his creatures, for purposes the most beneficent and gracious. Here, then, upon the authority of an inspired prophet and apostle, he is God.

And, in the ninth, anticipating the beneficial effects of it, as if already fulfilled,—“ Unto us a Child is *born* ; unto us a Son is *given* ; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” To observe upon one of these titles only, although the whole are stamped with the broad seal of divinity, the “ Mighty God” is spoken of on several occasions, in the writings of Moses, the Psalmist, and the Prophets. It certainly would be most impious to suppose that there are more gods than the one living and true God ; and as Christ is revealed in this passage as the Mighty God, and his pre-existence evidently implied, he must be one with and equal to the Father.

The eighth chapter, 13—15, and xxviii. 16, with 1 Peter, ii. 5—8, further prove, that Jesus is the Lord of Hosts, the Father having given “ line upon line” for establishing us in this fundamental truth of his Son’s Deity ; and yet, “ a stone of stumbling and rock of offence to both the houses of Israel,

and to all his enemies and opposers ; the refusal of Christ, as a Saviour, fixing our condemnation, while the humble penitent, who comes to him, will in no wise be cast out.

The following words are quoted by John the Baptist, from the fortieth chapter, in reference to Jesus and himself: “ The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” The angel who addressed Zechariah, concerning John, said, “ Many of the children of Israel shall he turn to the Lord their God, and he shall go before him in the spirit and power of Elias.” Now, as Christ was the Person before whom the Baptist went, and gave testimony to, it is a most irrefragable truth, that he is Lord and God.

In the 45th chapter, Jehovah affirms, that there is no God else beside him, “ a just God, and a Saviour,” *and that there is no other* ; but it was announced by the angelic host to the shepherds, &c. that there was “ born in the city of David, a Saviour, which is Christ the Lord.” The apostle Peter says, “ *there is salvation in no other than Jesus* ;” St. Paul, that “ He is the *Author* of eternal salvation to all them that obey him.” The very name of Jesus implies salvation and divinity ; JEHOVAH, the SAVIOUR ; his name shall be called JESUS, said the heavenly messenger, “ for he shall save his people from their sins.” The learned and pious Serle, in his excellent essays, entitled “ *Horæ Solitariae*,” in

speaking of Christ as the essential Word, and as compared to a two-edged sword, says, “ With one side, he cuts off his people *from* their sins ; and, with the other, he cuts down his enemies *for* their sins.”

Jehovah, in the fiftieth chapter, demands whether his hand is shortened, that it cannot redeem, or that he cannot deliver by his power ; commanding attention, while he says, “ Behold, at my rebuke, I dry up the sea ; I make the rivers a wilderness ; I clothe the heavens with blackness, and I make sackcloth their covering ; the Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. I gave my back to the smiters, and my cheeks to them that plucked off the hair ;” with other marks of indignity. Now, with what propriety can we apply this language to any other character than Jesus Christ, in whom was concentrated the attribute of omnipotence with the lowest state of degradation ; and, therefore, asserting the honour of his name, declares, of all those who compass themselves with sparks of their own rebellion, self-sufficiency, and righteousness, thereby necessarily rejecting him, that they shall, at his hand, lie down in sorrow ? Suitably did the apostle warn such opposers : “ Behold, ye despisers, and wonder, and perish !”

The 53d is replete with particulars attending his sufferings and sacrifice for transgressors ; his inter-

cession for them, rejection by the Jews, &c. ; his death with the wicked, and grave with the rich. Some individuals were converted at the exhibition of this tragical scene ;—the dying thief, at the last hour, addressing him as the King of Heaven ;—the centurion, and others, confessing him to be the Son of God ; and, doubtless, many, in all ages, on reading or hearing of his expiatory and ignominious death, have been made the trophies of his grace, and been constrained to look on him whom their sins had pierced, which every true penitent does in the feelings of his mind, and mourns on account of him, as the genuine effect of saving faith ; thus sowing in tears, and reaping in joy. Three thousand souls, under one sermon of Peter's, were pricked to the heart ; and multitudes, subsequently, both of Jews and Gentiles, by the general ministry of the apostles. Before the eyes of the Galatians, he had been set forth as evidently crucified among them ; and in all the churches planted by St. Paul, he was determined to know nothing, (comparatively,) “ but Jesus Christ, and him crucified.” Down to the present times, the doctrines of the cross have been embraced by millions of the human race, insomuch, that the Saviour has been continually seeing of the travail of his soul, and satisfied with his Father's faithfulness. And, as some of all nations and kindred, and people, and tongues, were, and will be saved, may we not indulge a hope that many of the heathen have been converted and en-

lightened by divine agency, without the instrumentality of the written word ; for, though the Almighty Spirit generally influences the heart by the preaching of the gospel, and the reading of the Scriptures, as the grand means of conversion, he is not confined to it,—his grace and mercy being infinite ; and, consequently, he can work without the word, even in the pangs of dissolution, while the soul is hovering round the senseless body ;—then, passing through the dark valley of the shadow of death, (Satan, for aught we know, waiting for the expected prey,) beholds her Saviour in triumph, and wings her flight to the realms of bliss ! An objection may possibly be made by some, because it is said, Rom. ii. 12. “ *As many as have sinned without the law shall also perish without law ;*”—but shall we usurp the throne of judgment, and assert that there are *no* exceptions to this general rule, and that Christ cannot, or will not, save any of the heathen *without* the written law ?

Part of the 61st chapter was read by Jesus in the synagogue at Nazareth : “ The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord,” (with Luke iv.) *this he applied to himself*, as having, in him, had an accomplishment. It more particularly described the media-

torial offices of Christ, yet no power, less than divine, could have effected the temporal and spiritual blessings alluded to in the prophecy and the gospel.

The 63d represents him as a Mighty Conqueror, travelling in the greatness of his strength, subduing all the enemies of his church; the extension of which, and its consummation in glory, are mentioned in several parts of the prophecy; in the last chapter of which, (lxvi. 22,) the Lord speaks of creating a new heaven, and a new earth, which is applied, by the apostle Peter, to Christ, where he says, “ Nevertheless, we, according to his promise, look for a new heaven, and a new earth, wherein dwelleth righteousness.”

Before we leave this interesting prophecy, we would advert to the 54th chapter, where Jehovah deigns to call himself the spiritual Husband of his people, and their Redeemer, declaring that their righteousness is of him. Paul says the same things of Jesus,—that the church is espoused to him,—that he is their Righteousness; praying earnestly for himself, that he “ might be found in him, not having on his own righteousness, (which was greatly superior to most men’s,) for his justification, but that which was of Christ by faith; for whom he had suffered the loss of all things,” accounting them vile and refuse, “ for the excellency of the knowledge of Christ Jesus his Lord.”

Jeremiah denominates him, **JEHOVAH OUR RIGH-**

TEOUSNESS, and the Righteous Branch of David, alluding both to his divine and human nature, (xxiii. 6.) In foretelling his incarnation, he says, “ The Lord will create a new wonder in the earth ; a woman,” that is, the virgin, shall compass, or bear, the expected Messiah, the promised Seed, (xxxi. 22 ;) the man that was Jehovah, the righteousness of his people ;—repeated in the 33d chapter, where it is declared, in reference to the church, “ He who shall call her is JEHOVAH OUR RIGHTEOUSNESS :” (*so rendered by many commentators, and thus translated in some old Bibles,*) although the common version gives the name to the church, as being espoused to Christ.

This prophet speaks of God’s love to his church having been from everlasting, which certainly could have been only in and through Christ, his well-beloved Son, coeval with him in existence, and viewing them prospectively in him, as their Redeemer ;—for, if God had loved mankind, irrespectively of Christ’s atonement for sin, why, it is humbly asked, did he exclude them from an earthly paradise, and afterwards, on condition of their performing some scanty and imperfect acts of obedience, not worthy of notice, but rather disgusting in themselves, (Isaiah, lxiv. 66,)—reinstate them in his favour, and give them a heavenly inheritance, an eternal paradise, infinitely superior to the former? Yet all self-righteous and unitarian sentiments necessarily involve such false doctrine ; for,

in truth, almost every part of his word has some kind of bearing, directly, or implied, upon the belief of a plurality of Divine Persons in the Godhead, and the mediation of one of those Persons in becoming incarnate, and offering himself a sacrifice and substitute for transgressors, which evidently shows that no man could have been saved after the fall, by his own merit;—but such is the ignorance and infatuation of thousands, that they will attempt it, contrary to the clearest instruction, and most faithful warnings;—hating the preacher for not prophesying smooth things to them, “not enduring sound doctrine.” 2 Tim. iv.

Ezekiel, the prophet, wrote of Messiah, the Prince. In the first chapter, he speaks of him in vision, as seated on a throne of glory in heaven, in the likeness of a man, with the rainbow round about his head, “the well-known emblem of the covenant of grace;” and introduces him frequently, in different appearances and characters, in the course of this sublime, and, for the most part, mysterious book; sufficiently clear, however, to give the pious and diligent inquirer some conception of divine and spiritual things; containing many great and precious promises, particularly the 11th, 34th, and 36th chapters; so that, if any man do sincerely and habitually pray for the blessings mentioned therein; he need not doubt of his belonging to the happy number of God’s spiritual Israel, who positively declares, in the 36th chapter, that he will be in-

quired of by them, that he may grant them the blessings promised. Thus the gracious Redeemer intimates, that God's elect cry to him day and night; (Luke, xviii.) that they ought to pray, and not to faint.

The prophet Daniel, in the 7th chapter, speaks of the Messiah: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days; and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." His *mediatorial* kingdom may be intended, but not to the exclusion of the *essential* kingdom of Christ. By the Scriptures, it is evident, that the former is to be given up at the consummation of all things, as will be hereafter noticed; but that the latter will endure for ever. Daniel, in the passage before us, says it is everlasting, and shall not pass away; which must necessarily be the case, from his unity with the Father; which unity and equality will again appear, if we compare the language of St. John, in the Revelations, as applied to Christ, with that of the prophet in this chapter, in reference to the Ancient of Days, *being nearly similar*; and the Prince of Life himself says, "I am Alpha and Omega, the beginning and the ending, which was, and which is,

and which is to come, the Almighty." Connect this also with the 21st chapter of the Revelations; Jesus repeats some of the words; "I am Alpha and Omega, the beginning and the end; I will give to him that is athirst of the fountain of the water of life freely: he that overcometh shall inherit all things, and I will be his God, and he shall be my son." Here he calls himself God, from the very heaven of heavens.

In the 9th chapter, the exact period in which the Messiah was to be cut off,—not for himself, but for the sins of the people, thereby making reconciliation for iniquity, and bringing in an everlasting righteousness for their justification,—is so truly and circumstantially foretold, according to the prophetic mode of reckoning, and as connected with the destruction of the temple and the city of Jerusalem by the Romans, that modern Jews will scarcely admit that Daniel was a prophet; or at any rate their priests, &c. pervert and alter the reading of this part of the prophecy, and their deluded people readily believe them; being determined, against demonstration, to oppose Jesus Christ;—thus filling up the measure of their iniquity, and fulfilling the prophecies and denunciations of Scripture against themselves. (Isaiah vi. 9, 10; Psalm lxxix. 22, 28; Matt. xxvii. 25; 1 Thess. ii. 14, 16.) Not the greatest miracles could persuade their *ancestors*; they said, "Let him come down from the cross, and we will believe him;"---he did a greater work,

for he arose from the dead, as he had before apprised them, which they perfectly well recollected, and yet they believed not, but published a most absurd falsehood, that his timid disciples had stolen him away while the whole band of vigilant and valiant soldiers slept ! which would have been death by the Roman laws ; and if they really had suspected that the guard slept and suffered the disciples to take the body of Jesus, would they not have been the first to accuse them to the governor for such culpable neglect of duty ? The fact is, that they were *convinced* of his resurrection, from the representation of these men themselves, and other concurring circumstances, but, fearing that their reputation would be at stake if the people were *assured* that they had murdered the incarnate Son of God, *that innocent victim, virtue embodied and hated*, they must have recourse to every base expedient to suppress the truth ; tending the more however to confirm it ; thus the wrath of man is made to praise him, while their sin remains ; and he that denieth that Jesus is the Christ, the Messiah, “ is a liar,” the apostle says, “ and an anti-christ ;” and that, “ if a man deny the Son, the same hath not the Father ;” so that in reality he is without God in the world, a practical atheist ! And were not *their* forefathers, generally, an unbelieving people ? After beholding great signs and wonders in the land of Egypt, their miraculous passage through the Red Sea, the overthrow of

their enemies, the continual presence of God in a pillar of cloud by day, and fire by night, frequently hearing his guiding and cheering voice out of the midst, and his more tremendous voice from Mount Sinai, and on other occasions; his feeding them with manna in the wilderness for forty years, the smitten rock following them in copious streams; their health preserved, their clothes waxing not old upon them because they had no means of fresh supplies; various rites and sacrifices instituted to show them the way of pardon, acceptance, and life, for thus the gospel was preached to them, pointing to the promised Seed;---Jordan driven back for the entrance of their children into the promised land, the fathers, with very few exceptions, having, by unbelief, perished in the wilderness, (howbeit not all, the apostle says, as to their *eternal* state.) Seven nations mightier and greater than they cut off!--- And after all this, becoming worse for the most part than the heathen who had no knowledge of God's laws; in opposition to all the advice and caution they had received from that great and excellent man Moses;---and their posterity following their bad example, and rejecting the Messiah, were at length cast out of that good land, flowing with milk and honey, and typical of the heavenly inheritance, and scattered abroad among all the nations of the earth, without a king, and without a lawgiver. Thus the Jews afford an unequivocal testimony to the truth of the Scriptures, so many prophecies,

from Moses to Christ, having been accomplished in them.---Still there are many promises respecting their restoration ; they are wonderfully preserved by the providence of God, as a separate people,---there is now a small remnant *converted* according to the election of grace,---and *when* the fulness of the Gentiles is come in, all Israel shall be saved, for the Deliverer shall come from Zion, and turn away ungodliness from Jacob. Rom. xi. The God of Abraham is able to graft them into his true church again, and to add multitudes to the 144,000 (whether a definite or indefinite number) spoken of in St. John's vision. Rev. vii. --- Well might the apostle, in the contemplation of these things, exclaim, "*O the depths of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! for who hath known the mind of the Lord, or who hath been his counsellor ? or who hath given to him, and it shall be recompensed to him again ? for of him, and through him, and to him, are all things, to whom be glory for ever. Amen.*"

Hosea in a special manner predicted the dereliction or forsaking of the Jews for so many centuries, and their restoration ; " The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice," &c. [without any civil or ecclesiastical constitution, as explained in Brown's Bible.] " Afterward shall the children of Israel return, and seek the Lord their

God, and David their king; and shall fear the Lord and his goodness in the latter days.”---The king alluded to here is evidently Christ, for David had been dead upwards of two hundred years. Hosea iii. 4, 5.

This prophet, in referring to the occurrence recorded in Genesis xxxii. of Jacob’s wrestling with a divine person, says, “ by his strength,” in prayer and faith, “ he had power with God, yea, he had power over the angel, and prevailed ; he wept and made supplication unto him ;--he found him in Bethel, and there he spake with us,” all true Israelites in Jacob their father, “ even the Lord God of Hosts ; the Lord is his memorial.”---At the commencement of this interesting narrative Moses informs us, “ That a man wrestled with Jacob until break of day,” the latter coming off conqueror ; that it was by permission, is evident, for Jacob was lamed in the holy contest, and declared that “ he had seen God face to face, and that his life was preserved ;--therefore, he called the name of the place *Peniel*.” It is impossible for words or combination of circumstances, to prove more satisfactorily, that Christ, the Messenger of the Covenant, the Second Person in the Trinity, was intended, both by Moses and Hosea ; and the meaning of the Spirit of inspiration, in this beautiful connection of Scripture, must be obvious, although written by the respective prophets at a distance of about seven hundred years.

Micah, in prophesying of Christ, (chapter v. 2.) says, “ his goings forth have been from of old, from everlasting,” undoubtedly ascribing eternity of existence to him ; and the Father having commended his love towards us sinful creatures, in this *his best gift*, has represented his vicarious sacrifice, with the blessings connected with it, as *the chief good* to man ; and what does he now require of us, *as an evidence*, that we *do* unreservedly believe in and cordially accept it, “ but to do justly, to love mercy, and walk humbly with God ?” Yet no man can do this, while he vainly imagines that his own works and duties will be the *procuring* cause of his salvation ;---he is a proud man, and goes about to establish his own righteousness, instead of submitting to Christ’s ; like Agag, the king of the Amalekites, he fancies that the bitterness of death is past, while the second death is impending over his head ; or, as the foolish virgins, demanding entrance into heaven, without real conversion.

The prophet Haggai, in speaking of him as the Desire of all nations, says, the second temple, which was built by the Jews after their return from the Babylonish captivity, was more glorious than the first, which could only have been rendered so by the presence of the Lord Jesus, when, as the Messenger of the covenant and the Lord of Hosts, he came to it ; (Matt. xii. 6 ;) since in all other respects it was greatly inferior, as the prophecy clearly states, for when the old men among them,

who had seen the temple built by Solomon, beheld the difference, they wept; which is also implied in the writings of Ezra. In vain, therefore, do the Jews look for any other Messiah; and supposing that there could be one, where is the temple for his reception? The second is demolished, and Zion become a ploughed field, agreeably to the prophecy of Micah, (chapter iii. 12.) and not a wreck left behind. The Scriptures speak of no other material temple; consequently the Jews are refuted by their own prophets, and left without excuse in rejecting Jesus, the true, the only Messiah that ever was, or ever will be.---But if any casuist shall say, his *spiritual* temple is intended, that would be begging the question indeed, as we say, for he has had this temple in all believers from penitent Adam to the present day, and will to the end of time; “For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah lvii. 15. “I will dwell in them, and walk in them, and I will be their God, and they shall be my people.” Leviticus xxvi. 12. Corinthians iii. &c. &c.

The 11th chapter of Zechariah states, prophetically, that the Lord Jehovah had been valued by the wicked and idolatrous Jews for thirty pieces of silver;---and in Matthew xxvi. 15. and xxvii. 9. we find it fulfilled in Christ, the circumstances

attending it are so minutely described, that there cannot be the least doubt, in unprejudiced minds, of the Lord Jesus being that JEHOVAH who was blasphemously and sacrilegiously sold, or betrayed, by their equally impious posterity for the small consideration of thirty pieces of silver, given to the traitor Judas. In the 12th chapter of the same prophet, the Lord says, “ I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication; they shall look upon *me* whom they have pierced, and mourn for *him*, and be in bitterness;”---we are certainly warranted in applying this remarkable prophecy to Jesus Christ, by consulting the 19th chapter of St. John, where it is said, “ They shall look upon Him whom they have pierced,” as an accomplishment of the prophecy. The interchange of persons also is worthy of notice, and can only be accounted for but upon the doctrine of a plurality. In the 13th chapter, verse 7, the sword of justice is commanded to awake against the man that is the *Fellow* of the Lord of Hosts; while the sheep were scattered: this is applied by Christ to himself in Matt. xxvi. 31, and Mark xiv. 27; by which it clearly appears that he is the *equal* of the Lord of Hosts, who alone was capable of receiving into his heart the sword of divine justice, *as a complete satisfaction to it*, for the guilt of the world, from whose precious blood, “ a fountain was opened for sin and uncleanness,” in all ages and generations;

to which David no doubt alluded, when he said, "Wash me, and I shall be whiter than snow." To this pure fountain also every penitent looks, and without it would sink into despair; but with it, rejoices in hope.

Much more might be said, from these and other prophets, but this brief sketch may be sufficient to show that they testified of him, as the glorious God, and the suffering man, Immanuel.

We shall pursue the argument with additional proofs of his deity and co-equality with the Father, from the *New Testament*. He declared that he knew the Father with the same infinite knowledge as the Father knew him, and that no man knew the Father, but as he, the Son, revealed him. (Matt. xi. and John, x.) Could this be said by any creature without the highest degree of arrogance? Can finite beings comprehend an infinite one? But, if we admit, as the Scriptures teach us, that Jesus is one with the Father, such passages are easily reconciled; and we are not surprised at hearing these words from the excellent glory, "This is my beloved Son, in whom I am well pleased." At his transfiguration, we see Moses and Elias, those zealous advocates for the worship of the true God, in opposition to all idolatry, attending him, and giving their testimony to his being the Lamb of God, by speaking to him of the things concerning his decease;—and the highly favoured apostles, Peter, James, and John, having been with him in the holy

mount, a part of the church triumphant and militant were convened to adore the eternal Son, in obedience to the command of the eternal Father; saying, “Hear ye him.” This is obvious; for he is the only Way to the Father,—the Truth, and the Life,—the Author and Finisher of faith. He bears up the pillars of the earth; and is the Rock upon which he builds his church, against which the powers of darkness shall not prevail, having been manifested for the express purpose of destroying the works of the devil.* He appoints unto his faithful followers thrones of judgment, crowns of life, of righteousness, and glory. Such honour have all those who love his appearing; and such the glory of his great name.

* The devils, after the temptation of Jesus, were made fully sensible of his almighty power, which at first appears, for wise purposes, to have been concealed from them. They confessed that he was the Holy One of God; exclaiming, with fear and trembling, “What have we to do with thee?—Art thou come to destroy us *before* the time?” They well knew, that, on their rebellion in heaven, (*supposed by Milton, and others, to have taken place when the eternal Father announced him the anointed King and future Messiah, for the redemption of man,*) he had cast them down to hell, “reserving them in chains of darkness unto the judgment of the great day, to be more openly punished for their determined enmity and wickedness against God and man;—yet, giving greater honour to Jesus than his enemies among mankind, in declaring his divinity, while they anticipated his just vengeance!

And his works attested of him that he was the promised Messiah, and the essential Son of God; he appealed to them, in confirmation of his ability to forgive sin, and of his unity with the Father; whereas, those performed by his apostles and servants were done in his name, and by his power, as acknowledged by them. (Matt. ii. 6; Mark, ii. 5—9; Luke, v. 20—23; John, x. 37, 38; with the Acts, in several parts.) He speaks, and, lo, diseases the most desperate, baffling the skill of the physician, yield to his mandate, by a word, a touch, or means the most simple;—withered and maimed limbs are restored to their former strength and perfection;—the lepers are cleansed, and show themselves to the priests, for a testimony unto them;—fevers, palsies, plagues, infirmities, instantaneously depart;—the blind receive sight, and behold the light of day, some the light of life;—the deaf hear the gracious words which fell from his lips;—the tongue of the dumb learns to speak his praise, constraining the beholders to exclaim, “He hath done all things well;”—the touch of faith extracts virtue from him;—many possessed with demoniac spirits are changed into new men, brought to the *true age of reason*, and sitting at the feet of Jesus;—the dead, some turned to corruption, hear his animating voice, and come forth;—the chief of sinners are converted; he breathes upon them, and they receive the Sacred

Spirit;—enemies are made friends;—the covetous liberal;—the extortioner just;—the impure, now fraught with grace from his fulness, sin no more;—the vicious, of every description, become virtuous;—the heavy-laden find rest;—he eats with publicans and sinners, and gives them to drink the purifying streams of the water of life;—casting the mantle of love over poor fishermen, they follow him, and are made fishers of men, the miraculous draught being a sign to them;—gracing an honourable marriage with his presence, and gently reproving his over-anxious virgin mother for interfering with *her Lord*, he turns the water into wine, according to the poetical idea,

“ The conscious water saw its God, and blush’d;”—

compassionating his weary followers, he multiplies the few loaves and fishes for the sustenance of thousands, leaving more after the repast than the original quantity;—ever mindful of his disciples’ protection, he walks upon the proud waves of the sea, he moves upon the wings of the wind, both obeying the voice of their Maker;—continually intent upon his Father’s business, he drives from the temple, with only a scourge of small cords, a host of profane buyers and sellers;—on the approach of his enemies to take him, he sends forth a faint ray of his divine power, and they fall to the ground, but,

that the Scriptures might be fulfilled, are *permitted* to prevail, patiently suffering injustice, blasphemy, and cruelty;---in like manner he voluntarily submitted to the king of terrors, conquering when he fell! The frame of nature is convulsed at the sight, as if sympathizing in the agonies of Immanuel; the heavens are clothed with blackness, the glory of their Creator being obscured:---the veil of the temple is rent, in token of his great sacrifice having superseded the Jewish economy, and of giving free access to the Gentiles;---the time appointed arriving, in exact accomplishment of his word, he bursts the barriers of the tomb, saying, “ O death, I will be thy plague! O grave, I will be thy destruction!” As a pledge of this, many of the dead bodies of the saints are raised from their graves, and probably ascended with him to heaven: *Surely this was the voice of God, and not of a man!* his enemies themselves being judges. In fact, divinity was stamped upon all that he said and did; a perfect reflex of the Father;---Deity embodied and represented;---his virtual, nay his actual presence;---as the impression on the wax answers to the seal, or that of the coin to the die, so an exact resemblance is exhibited; in the language of the apostle, the express image of the Father’s person, and the brightness of his glory; or that of the Nicene Creed, “ God of God, Light of Light; being of one substance (or essence) with the Father.” Such per-

suasive eloquence hung upon his lips, that even the officers sent by the envious Pharisees to take him, were completely disarmed, saying, "Never man spake like this man!" The wily scribe, in tempting him, was constrained to own that he had said the truth;---the crafty Herodians were amazed at the wisdom of his repulsive reply;---*all* his adversaries were ashamed;---Judas, reflecting on his own baseness, and the innocence of Christ, repented that he had betrayed him;---Pilate, believing the same, with some conviction of his being really the King of the Jews, *and the Son of God*, (John, xix. 7, 8,) hesitated in passing the iniquitous sentence, lest, peradventure, he should stand at *his* bar, (long since taken place.) Yet all that can be said falls short of the reality:---the tongues of men, however eloquent, or of angels, however sublime, are unequal to the task;---his glories and excellencies will be,

"For ever telling, yet untold!"

Those highest intelligences, the angels, are his; he commands them, and they unreservedly obey him; (Matt. xiii. 41; Mark, xiii. 26, 27;) he says, he will send forth his angels to gather his elect from every part of the earth, and from one end of the heaven to the other. Such assertions as these would involve the highest degree of presumption,

if Christ were not equal to the Father; for none but God can command the angels as his servants, or elect lost unworthy sinners unto salvation. The natural inference is, *that he is one with the Father in every attribute and perfection.*

PART II.

WE shall now submit various parallel passages in further reference to the Divine Persons in the Holy Trinity.

The Israelites, it is said, tempted God and his Spirit in the wilderness, by their repeated provocations and idolatry, (Psalm, lxxviii. 18, 41, 56, with Isaiah, lxiii. 10.) This is applied by the apostle to the Lord Jesus, where he says, “ Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” (1 Cor. x. 9.)

The 139th Psalm particularly treats of the omnipresence of God and his Spirit; Jesus is also omnipresent; for he declared that he was in the midst of his people wherever they met together in his name, (Matt. xviii. 20.) Can any being but God do this? What multitudes of sincere humble worshippers, in different parts of the world, meet together on the Lord’s day, for the purpose of offering the sacrifice of prayer and praise; to confess their sins

and imperfections, to supplicate the Divine mercy, to plead the covenant promises, and to celebrate the glorious resurrection of their Redeemer. How many, also, who fear the Lord, “ speak often one to another,” and pray together, in social meetings, where, perhaps, there may be some timid souls, who can only “ *think* upon his name,” but who are not forgotten. (Malachi, iii. 16.) What numbers of family altars established, likewise, for calling upon his name ;---yet he is in the midst of them ; and, at times, lifts up the light of his countenance upon them ; for he can quiet the troubled conscience as easily as he controuled the tempestuous elements, saying, “ Peace, be still.” Does he not then possess this attribute in common with the Father and the co-essential Spirit ? This promise, it may be observed, was in perfect agreement with that made by God to his servant Moses and the believing Israelites ; “ In all places where I record my name, I will come unto thee, and I will bless thee.” Exod. xx. 24.

Jesus, also, promised to be with his apostles and ministers, “ *always*, even to the end of the world ;” and, being in the present tense, with a view to perpetuity, indicated his omnipresence. That *he* would give them a mouth and wisdom, which their adversaries could neither gainsay nor resist, (Luke, xxi. 15 ;) for their further comfort, that the Spirit of their *Father* was to speak in them ; (Matt. x. 20 ;) and in Luke, xii. 12, for their complete establish-

ment, that the *Holy Ghost* was to teach them; thus the Trinity were engaged to assist them, and which was frequently exemplified.

In the first chapter of St. Luke, verse 32, *the Father* is called the *Highest*, which none will presume to deny; but, in the 35th, *the Holy Ghost* is represented as the *Highest*, the angel having been commissioned to announce to Mary, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.” Why speak of him first in order of this clause, if essentially different from the Father?—And, as in Matt. i. 18, it is expressly stated that the pious virgin “was found with child of the Holy Ghost;” and, in the verse before us, that *that* Holy Child should be called the Son of God, is it not evident, to a scriptural demonstration, that the Holy Spirit is God,—the Highest,—in unity? We likewise see, by the 76th verse, that *Jesus*, the promised Saviour, is the *Highest*, as before noticed from the 40th chapter of Isaiah in connexion with this passage; equally incomprehensible with the eternal Father and the eternal Spirit; and yet, as the Creed justly asserts, “Not three incomprehensibles, but one incomprehensible, and one uncreated.” This appears to be a fair construction of these parallel verses, and can only be reconciled but upon the belief of a Trinity, co-equal and consubstantial.

The 2nd Book of Samuel, xxiii. 1—3, seems to refer to each of the Divine Persons speaking by the

prophet David, as the sweet psalmist of Israel; and the peculiar phraseology of Deut. vi. 4, intimates the ineffable and glorious mystery of the Trinity; “Hear, O Israel, Jehovah, our Alehim, is one Jehovah.”* The unity of the Trinity is fre-

* Mr. Romaine has written three sermons on Mark, xii. 28—31, in which this famous passage is quoted, (by the Saviour himself.) He says;—“The personality in Jehovah is described in the text by the word Alehim, which is in the plural number, and acknowledged to be so by the Jews as well as the Christians; and, if they had not owned it, yet the sense of the passage would lead us to seek for a plural interpretation, because there was no need for a revelation to teach us, that Jehovah, our one Alehim, is one Jehovah, which is no more, than that one is one; but the word Alehim, being plural, the Father, Son, and Holy Spirit, being Alehim, it was necessary to reveal to us the unity of the essence, and to teach us that these three Persons were one Jehovah. Alehim signifies the Trinity in covenant, and particularly expresses the oath, which was the binding act of the covenant, and thereby it denotes the most merciful relation in which divine love could manifest itself, a relation productive of the richest blessings of time and eternity. Jehovah is a name of majesty and greatness; Alehim is a name of grace and mercy. Jehovah expresses the self-existence of the God-head, and the infinite difference between his manner of existing and that of his dependent creatures; and, after they had sinned, it was to them a name of terror. Whereas, Alehim expresses nothing but tender love and abundant mercy to returning sinners;—for the covenant was made for such, and it was confirmed by an oath, that they might place their whole trust and confidence on what the Trinity had covenanted to do for them, and for their salvation.”

quently denoted by corresponding parts of speech. Jesus commanded his apostles to baptize all nations in the *name* of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii. 19.) Why include himself and the Spirit with the Father, if not co-equal? and at the same time give us an intimation, not to say express declaration, of unity; for how weak and unmeaning it would be to say, We are baptized in the *name of God, and of a man*, (or even inferior deity,) *and an emanation of God!* The gainsayers of orthodox divinity cannot be aware of the incongruity of their tenets; and, if persons who call themselves christians, either of the established church, or any denomination of dissenters whatever, do not believe in the personality and necessity of the gracious influences of the Holy Spirit, it may be asked, “Unto what then were they baptized?” And, to show that the apostle of the Gentiles believed in the unity of the divine essence, (as well as in the Trinity,) he commanded the Ephesian converts to be baptized in the name of the Lord Jesus; (Acts, xix. 5;) for, we certainly cannot receive, or acknowledge, the initiatory ordinance of baptism aright, in the name of any one of the divine subsistences in the Godhead, without including the three essentially.* (See Acts, viii. 16; also, spe-

* From the Rev. Mr. Scott, in his Commentary on the Bible:—

“To be baptized into the name of any one, implies a pro-

cially applied to Jesus ; and, chapter x. 48, generally, in the name of the Lord.)

The benediction, which the high-priest and his sons were commanded to give the people, 'appears to have been in the *name* of the Sacred Trinity :---

“ The Lord bless thee, and keep thee ;

“ The Lord make his face shine upon thee, and be gracious unto thee ;

“ The Lord lift up his countenance upon thee, and give thee peace.”

(Numbers, vi. 22—27.)

Similar to the apostolic blessing :---

“ The grace of our Lord Jesus Christ, and the love of God (the Father,) and the communion of the Holy Ghost, be with you all. Amen.”

The doctrine contained in these passages perfectly agrees with St. John's first epistle, where he says ; “ There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these Three are One.” It has been contended

fessed dependence on, and devoted subjection to him. To be baptized therefore into the name of the Father, and of the Son, and of the Holy Ghost, implies a professed dependence on these three Persons, jointly, and equally, and a devoting of ourselves to them, as worshippers and servants. This is proper and obvious upon the supposition of the mysterious unity of three co-equal Persons in the Godhead, but not to be accounted for on any other principles.”

by Unitarians, that this text is an *interpolation*, or unauthorized addition ; but many learned commentators are of a contrary opinion ; nor is the sense in the context complete without it ; may it not, therefore, be fairly concluded, that the omission in some copies of the New Testament, in the Greek, or other languages, arose from accident, possibly by invidious design of the Arian, or other heresy. But, *supposing* that the *whole* of the chapter had been left out of the sacred canon, this apostle has fully established the doctrine of the Holy Trinity, both in his gospel and other writings ; as have also a host of witnesses ; like a vein of gold, running through an extensive field, and enriching the possessor. We therefore take another instance from this beloved disciple, in the Book of Revelations ; where, like St. Paul, he had been caught up into the third heaven. Thus he speaks of the sublime doctrine : “ John, to the seven churches which are in Asia ;---Grace be unto you, and peace from him which is, and which was, and which is to come ; (the Father ;) and from the seven Spirits ;” (intimating the perfections and grace of the Holy Ghost ;) “ and from Jesus Christ, who is the Faithful Witness, and the first begotten of the dead,” (in the resurrection of his human nature,) “ and the Prince of the kings of the earth,” (in his divine and mediatorial ;) --- “ unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and

his Father ;” which would have been absolutely impossible had he not been the essential Son of God, consequently worthy of the ascription which follows : “ To him be glory and dominion for ever and ever : Amen.” This passage, if not equally condensed with many of similar import, is of the same precious quality ; and, at any rate, *too long* for an interpolation !

Eternal life and felicity must, unquestionably, be the gift of God ; but it is also of the Holy Ghost. (Gal. vi. 8 ;) and of Christ, (John x. 28.) All spiritual gifts are from the Father ;---they come likewise from Christ, (Ephes. iv. 7—11 ;) and from the Spirit, (1 Cor. xii. 7---11.) The Lord Jehovah bestows living water upon him that thirsteth ; so does Christ ; (John iv. 14, and vii. 37---39 ;) and we cannot be saved without the washing of regeneration, and renewing of the Holy Ghost. (Titus iii. 5.*)

* The celebrated Dr. Owen in his treatise on the Spirit, makes the following remark on this passage ;---“ What we have frequently mentioned occurreth here expressly, namely, the whole blessed Trinity, and each Person therein acting distinctly in the work of our salvation. The spring or fountain of the whole lieth in the kindness and love of God, even the Father ; thereunto it is every where ascribed in the scripture. (Eph. iv. 6.) Whatever is done in the accomplishment of this work, it is so in the pursuit of his will, purpose, and counsel, and is an effect of his love and grace. The procuring cause is the application of the love and kindness of God unto us, is Jesus Christ our Saviour, in the whole work of his mediation, verse vi. And the immediate efficient cause in the communication of the love

The apostle Paul says, "All scripture is given by inspiration of God ;"---Peter acquaints us, that " it was the Spirit of Christ which was in the prophets ;" how could his Spirit have been in the prophets of the Old Testament, if he had not existed before them ? And in another passage he affirms that holy men of old spake as they were moved by the Holy Ghost. The miraculous works which Jesus performed are attributed to each of the Divine Persons in the Trinity, as also the resurrection of Christ from the dead, and of all mankind previous to the day of judgment.

In the last conversation which our blessed Lord had with his disciples before his crucifixion, he assured them of the expediency of his soon leaving them, and going to the Father, but that he would come again to them, (John xiv. 18, 23,) of course in his spiritual presence; he likewise informed them that the *Father* would send the Comforter, who is the Holy Ghost, in his name, verse 26 ; in the 26th verse of the following chapter, that *He* himself would send the Comforter unto them, from the Father ; and, that unless he departed, *the Comforter would not come* ; chapter xvi. 7 ; for the Spirit was

and kindness of the Father, through the mediation of the Son, meets us in the Holy Spirit, and this he doth in the renovation of our natures by the washing of regeneration, wherein we are cleansed from former sins, and sanctified unto God." (Vol. 1. Page 393. Edition, 1791.

to be given in more abundant and extensive measure after Jesus was glorified, in his mediatorial character. Here then is a mutual agreement, a divine co-operation, an arrangement in the execution of original plans of salvation, before eternal purposes could consistently be accomplished; a full proof of personal action and agency in the Holy Trinity, if there be any meaning in language.

Indeed every attentive and impartial reader of the Bible must perceive that the same works and attributes of Deity are frequently ascribed to each of the Divine Persons; and that the general connection and fair inference of Scripture teach the doctrine of the Trinity much more than special passages, and ought to be sufficient to satisfy us that there is a plurality of subsistences in Jehovah, whose perfections are co-equal, in whose operations there is a wonderful and mysterious intercommunity, and yet a distinct economy, especially in the plan of man's redemption.

The writer of this declares, with fear and humility before God, that if the doctrine of the Trinity, three distinct personal subsistences, in unity, be not fully set forth and completely established in the Bible, it is the most contradictory and unintelligible book that can possibly be met with, or conceived, calculated only to lead us into labyrinths, from which we cannot extricate ourselves, instructing us to worship and obey Jesus Christ, and the Holy Spirit, as co-equal with the Father;

and if not so, implicating us in the sin of idolatry, raising our hopes to look for eternal happiness in that covenant which the Father, Son, and Spirit, are represented as having entered into, on behalf of man, and after all disappointing them, if no such trinity, and necessarily no such covenant, exist. The very supposition tends to harrow up the feelings! But could the God of truth and wisdom thus deal with his creatures, and leave them in doubt of the true meaning of his mind in the revelation given them, by ambiguous statements and misrepresentations, like the oracles of old, beguiling their votaries, especially when he tells us, that all the words of his mouth are in righteousness? Impossible! for he is too wise to err, and too good to deceive. May it not rather be strenuously, as well as justly, maintained, that the rejection of this sublime doctrine, by specious arguments attempted to be drawn from the Scriptures, involves ten thousand times greater difficulty than the belief of it. We shall therefore proceed with the interesting inquiry;—closing this division of the subject with a quotation from Milton, and an appropriate arrangement of texts from Jones.

“ God hath now sent his living Oracle
 Into the world, to teach his final will,
 And sends his Spirit of truth henceforth to dwell
 In pious hearts, an inward Oracle
 To all truth requisite for man to know.”

Texts of Scripture, associated by the Rev. Mr. Jones, in corroboration of the Doctrine of the Holy Trinity, ascribing the same Attributes, Works, Grace, &c. to each of the Divine Persons.

RESPECTING.	TO THE FATHER.	TO THE SON.	TO THE SPIRIT.
The Divine Law	Rom. vii. 25	Gal. vi. 2	Rom. viii. 2.
Tempting God	Deut. vi. 16	1 Cor. x. 9	Acts. v. 9.
The Mind of God	1 Cor. ii. 16	1 Cor. ii. 16	Rom. viii. 27.
The Will of God	1 Thess. iv. 3	{ Acts, xxii. 14, with ix. 15, 17 }	2 Peter, i. 21.
The Power of God	Ephes. iii. 7	2 Cor. xii. 9	Rom. xv. 16.
The Eternity of God	Rom. xvi. 25, 26 ..	Rev. xxii. 13	Heb. ix. 14.
The Truth of God	John, vii. 28	Rev. iii. 7	1 John, v. 6.
His being holy	Rev. xv. 4	Acts, iii. 14	1 John, ii. 20.
His Omnipresence	Jer. xxiii. 24	Ephes. i. 22	Psaln cxxxix. 7, 8.
His being the Life of Believers	Deut. xxx. 20	Col. iii. 4	Rom. viii. 10.
His being the Maker of Mankind	Psaln c. 3	John, i. 3	Job, xxxiii. 4.
His quickening the Dead	John, v. 21	John, v. 21	John, vi. 63.
His Divine Teaching	John, vi. 45	Gal. i. 12	John, xiv. 26.
His Fellowship	1 John, i. 3	1 John, i. 3	2 Cor. xiii. 14.
His being spiritually in the Elect	1 Cor. xiv. 25	2 Cor. xiii. 5	John, xiv. 17.
His dwelling in them	2 Cor. vi. 16	Ephes. iii. 17	Rom. viii. 11.
The Revelation of his Will	Phil. iii. 15	Gal. i. 12	Luke, ii. 26.
His speaking to his People	Heb. i. 1	2 Cor. xiii. 3	Mark, xiii. 11.
His raising the Body of Christ from the Grave ..	1 Cor. vi. 14	John, ii. 19	1 Peter, iii. 18.
His leading his People	Isaiah, xlviii. 17 ..	John, x. 3	Rom. viii. 14.
His giving Commission and Power to the Mi- nisters of the Gospel }	2 Cor. iii. 5, 6 ..	1 Tim. i. 12	Acts, xx. 28.
Sanctification	Jude, verse 1	Heb. ii. 11	Rom. xv. 16.
His Divine Operations	1 Cor. xii. 16 ..	Col. iii. 11	1 Cor. xii. 11.

N.B. "The reader is desired to observe, that, as I cannot, in all cases, fix upon a text that does precisely distinguish the *Person of the Father*, I shall therefore be frequently obliged to set a passage down in the *first* of the three ranks, that does confessedly denote the true God."

Note, by Mr. Jones.

PART III.

FURTHER SCRIPTURAL PROOFS OF THE DEITY
AND PERSONALITY OF THE HOLY SPIRIT; THE
NECESSITY OF HIS INFLUENCES, AND THE DAN-
GER OF QUENCHING THEM.

It appears that the antediluvian world resisted him to their everlasting destruction; (Gen. vi. 3; 1 Peter, iii. 18—20; 2 Peter, ii. 5;) and that the generality of the Israelites and Jews, under every dispensation, have done the same. Psalm xcv. 8—11; Acts, vii. 51; Heb. iii. 7—11. The connection of these passages is remarkable. All men are forewarned not to resist this Divine Agent by stifling the convictions of conscience, continuance in sin, and ignorance of, and opposition to, the imperious and momentous truths of Scripture, lest he should give them up to reprobate obduracy of heart, to do despite unto him as the Spirit of all grace, and so be led captive by Satan at his will, bringing upon themselves swift destruction; not, indeed, from any

fatality of decree, but responsibility, as free agents, possessed of reason and understanding ; neither from natural inability* altogether, but from moral

* Thus Dr. Owen, a sound Calvinist, writes :—

“ There are some things required of us in a way of duty, in order to our regeneration, which are so in the power of our own natural abilities, as that nothing but corrupt prejudices and stubbornness in sinning, doth keep or hinder men from the performance of them : and these we may reduce unto two heads ; 1. an outward attendance unto the dispensation of the word of God, with those other external means of grace which accompany it, or are appointed therein : ‘ Faith cometh by hearing, and hearing by the word of God ;’ (Rom. x. 17;) that is, it is hearing the word of God which is the ordinary means of ingenerating faith in the souls of men. This is required of all to whom the gospel doth come ; and this they are able of themselves to do, as well as any other natural or civil action ; and, where men do it not ; where they despise the word at a distance ; yea, where they do it not with diligence and choice, it is merely from supine negligence of spiritual things, carnal security, and contempt of God, which they must answer for. 2. A diligent intention of mind, in attendance on the means of grace, to understand and receive the things revealed and declared, as the mind and will of God. For this end, God hath given men their reason and understanding, that they may use and exercise them about their duty towards him, according to the revelation of his mind and will. To this purpose, he calls upon them to remember that they are men, and to turn to him ; and there is nothing herein but what is in the liberty and power of the rational faculties of our souls, assisted with those common aids which God affords unto all men in general.”

Owen on the Spirit, Vol. I. page 364. Edit. 1791

perverseness, the Almighty not inviting sinners to turn to him, in order to mock them, but their own refusal implicating their ruin ; God's foreknowledge of sin fixing no necessity for the commission of it ; although some, in the apostle's days, wickedly affirmed that it did ; and, to the disgrace of this enlightened age, is maintained by men whose learning should have taught them better ; for no king, or legislator, could be just in compelling the people to break their laws, and then to punish them for it ; —and can we imagine that the God of inviolable truth and purity could tempt or influence any man to commit iniquity, and then bring him into judgment for it ?

The author of this present little treatise begs leave to refer the reader to the following texts, as illustrative of these opinions :

Proverbs, i. 23. to the end ; John, v. 34, 40 ;

Psalms, lxxxi. 10—13 ; Acts, xvii. 30 ;

Isaiah, lv. 7 ; Romans, ii. 4, 5 ;

Matthew, xxiii. 37. 2 Thessalonians, ii. 10.

Many persons bewilder themselves, and others, about *election*, &c., but they really should begin with the duties of *practical* religion ;—" Secret things belong unto the Lord our God ; but those which are revealed, to us, and to our children." The all-important question here, is,—Are we willing to come to Jesus, and be saved in his own way ? If so, we may rest satisfied that his will perfectly coincides with our's ; still, on entering the school of Christ, we should take the lowest form, and, as we advance in holy knowledge, all these doctrines of the Bible will be reconciled to faith and reverence.

The apostle James teaches us better doctrine, in his first chapter:—"Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn aside of his own lust, and enticed. Then, when lust is conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Yet some may be ready to ask, upon the supposed authority of Scripture, "Is there evil in the city, and the Lord hath not done it?" And, does he not declare himself, "that he creates evil," as well as good; but this must be understood of providential visitations and judgments, for the sins and rebellion of his creatures, and even these he frequently sends in mercy to bring them to reflection and repentance, for he by no means creates *moral* evil, as that would be diametrically opposite to the holiness of his nature and character. His permitting it does not make him the author of it; it was by "the determinate counsel and foreknowledge of God," that his Son was delivered into the hands of wicked men, but he neither influenced Judas, to betray him, nor the Jews to crucify him; they acted as free agents from the base principles of their hearts, and not with any design of fulfilling his purposes; nay, they were warned of their sin and danger. It is evident, then, that the Lord does not lead men into the temptation of moral evil, but rather makes "a way for their escape." He may *try* his people's

faith, as he did Abraham's, but he never leads them into sin,

Even true believers in Christ, who are passed from spiritual death unto divine life, are cautioned against quenching the influences of the Spirit, grieving, or vexing him, (for he deals with them as rational creatures,) either by neglect of the means of grace, anger, resentment, excess of attachment to worldly objects, covetousness, or any other evil act or temper; since it may prove the occasion of his departing from them, for a season, as their Comforter. David deprecated God's taking his Holy Spirit from him, in consequence of his odious conduct on one particular occasion; (Psalm, li.) the Church of England has adopted the same prayer; "Take not thy Holy Spirit from us!" for no earthly blessing can supply the loss;---nor can we, upon scriptural ground, conclude that we are the disciples of Jesus, and living under the ordinary influence of this holy Agent, unless we depart from all known iniquity. Faith, one of his gifts, while it instrumentally justifies, purifies the heart, and overcomes the world; yet, after reproving his people for their faults, he renews them again to repentance; enabling them, in deep humiliation, to confess and forsake their sins, as the appointed means of obtaining mercy, by the merits of Jesus.

Our Saviour, in one special instance, at least, seems to have put a higher personal honour upon the Holy Spirit, in his *official* character, than on

the Father, or himself, from the *peculiarity* of the case; where he declared, that “blasphemy against the Holy Ghost would not be forgiven unto men, either in this world, or that which is come;” while, to the chief of sinners, (and the *contrite* need not apprehend that *they* have committed the unpardonable sin,) the Father says, “Come, let us reason together, though your sins be as scarlet, they shall be as white as snow:” and, Christ, “All manner of sin and blasphemy against the Son of man shall be forgiven.”

Now, if the Holy Spirit were only an emanation, or influence of Deity, as alleged by many, it is perfectly irreconcilable, that the sin alluded to can be greater than sin against the Father, or the Son, *personally*; “For, it would be absurd,” as Dr. Hawker, in his Lectures, forcibly reasons, “to suppose, that blasphemy, committed against an *emanation*, is unpardonable, but not against God himself.” It follows, that the Holy Spirit must be God, and not an emanation; whose operations, in the ministry of the gospel, or otherwise, being resisted, in opposition to the force of truth, and the concurring conviction of an enlightened conscience, proceeding from maliciousness, or other diabolical passion, appears to constitute the unpardonable sin; for, his condescending work being official, as well as personal, it may justly be said, that, notwithstanding the Father and the Son are sinned against, in the unity of the Godhead, the Holy

Ghost is more immediately blasphemed; and hence, in awful justice, he abandons such desperate characters as reprobates, in every acceptation of the term; like waters losing the genial warmth of the sun, and exposed to a chilling atmosphere, they become hardened and completely changed; or, if the waters of the sanctuary ever come near them, they are, like the miry and marshy places in Ezekiel's vision, never healed by them. Ezek. xlvii.

Referring to the gracious offices of the blessed Spirit, the apostle affirms that no man can say, "Jesus is the Lord," in a saving and appropriating sense, "but by the Holy Ghost;" and our Lord, that he "convinces the world of sin, of righteousness, and of judgment to come." The written word is called the "Sword of the Spirit," severing the penitent from his remaining sins and unbelief, and effectually working in the established believer. As in creation he moved upon the chaotic mass, bringing order out of confusion, and light out of darkness, so in his divine operations on the mind, he shines into the benighted and disordered hearts of men, to give them spiritual light and life, to subdue evil passions, to direct the will, and move the affections to those things which are truly excellent, being in them a spirit of grace and supplication, exciting them to inquire fervently after those blessings which are promised in the word of God; the Lord, connecting the means with the end, the prayers of his people with his purposes, their duties with their

privileges, diligence with enjoyment, the trial of their faith with assurance, their fruitfulness with the gracious reward ; and, probably, their degree of holy knowledge here, with the enlarged measure of it hereafter. So that, in all things, the doctrine of free grace is according to godliness ; the principles and disposition of the regenerate man corresponding with the precepts, &c. of God's word :—name a duty, or command, he is sincerely desirous of obeying it ; a grace, virtue, or gift, suited to his case and circumstances, he longs to possess it ; a prohibition, he is alarmed lest he transgress ; a threatening, he deprecates it : speak of good works in general, as *evidences* of saving faith, *he is zealous of performing them* ; suggest his justification by them, and his soul recoils at the idea ; but, if you set the Saviour before him as the ground of his hope, he instantly takes refuge in him, by faith. Can a man, with these feelings and sentiments, be lost ? Impossible ; for his birth is from heaven, and heaven is his destination.

He is also a witnessing and sealing spirit ; “ *directing the heart into the love of God the Father, and into the patient waiting for Christ, and finally preserves his people unblameable in holiness before God, even the Father, at the coming of our Lord Jesus Christ, with all his saints.*” These were petitions addressed to him by the apostle ; in short, regeneration, in all its properties and effects, is his work ; true believers, of every denomination, being

spiritually born of him, are equally his children, taught to receive and love the truth in all its essential doctrines and principles, members of the same body, actuated by the same spirit; they should therefore cease from opposing and degrading one another by opprobrious names, and “love as brethren;”* be pitiful, courteous, and forbearing in minor points of forms, ceremonies, church discipline, and the like; which the Almighty has, we may conceive, for wise purposes permitted, though “in the beginning it was not so.” Acts, i. 44---47, and chapter iv. 32. The want of this christian charity creates indifference in the minds of young people to their best interests, nourishes prejudice, and affords pretexts for ungodliness in the careless and ignorant; and excites contempt in men of a

* From the liberal-minded and elegant Hervey :—

“You are not ignorant of my sentiments with regard to our dissenting brethren :—Are we not all devoted to the same supreme Lord? Do we not all rely on the merits of the same glorious Redeemer? By professing the same faith, the same doctrine, which is according to godliness, we are incorporated into the same mystical body. And how strange, how unnatural would it be, if the head should be averse to the breast, or the hands inveterately prejudiced against the feet, only because the one is habited somewhat differently from the others? Though I am steady in my attachment to the established church, I would have a right hand of fellowship, and a heart of love, ever ready, ever open, for all the upright evangelical dissenters.”

Vol. V. page 222.

contrary religion to the Christian. To follow up something of Mr. Hervey's idea, how absurd would it be for travellers, who meet at an inn, to quarrel for not arriving there by the same route; how unnatural, for a family of children, whose countenances bear a general resemblance, to hate each other because of some shades of difference in beauty or symmetry of feature, as if they had not descended from the same father! And, as the great Head of the Church has abundantly blessed the labours of Protestant Dissenting Ministers, as well as many among the Establishment of the nation, prejudiced believers would do well to reflect, whether they are not greatly displeasing him, injuring his cause in the world, and affording malignant triumph to the common enemy of mankind. Surely, if shame could enter the celestial city, a remembrance of this bigoted spirit would produce it, on seeing many of those whom they slighted, or despised, sitting down with Abraham, Isaac, and Jacob, and all the redeemed, in the kingdom of God! And, let unbelievers and persecutors beware lest they offend the truly pious and godly of any denomination, for they are temples of the Holy Ghost; and we are cautioned, that, if any man defile the temple of God, him will God destroy! Better were it for him to have a mill-stone hanged about his neck, and be cast into the depths of the sea, than to offend one of those little ones that believe in the Saviour.

This gracious Spirit is called the Eternal Spirit.—Eternity belongs to God alone, for no being but Jehovah has existed from eternity; his omnipresence has already been alluded to; and as the Holy Spirit searcheth all things, even the deep things of God, he must be Omniscient, for the Apostle, in speaking of the wisdom and knowledge of God, says, “the things of God knoweth no man, but the Spirit of God.”—Now if no creature can fully know the mind of the Lord, and the Spirit is possessed of this knowledge, it is evident that he is infinite in understanding, and must therefore be God, one with the Father.—Again, as he makes intercession for, or in, the saints, according to the will of God, and as it is also said, that God knows the mind of the Spirit, there is certainly a distinct recognition of relative and personal agency; for it would be altogether unnecessary, and unworthy the sacred oracles, to tell us that the Father knows his *own* mind and will, being a self-evident fact, requiring no proof;—thus being intimately acquainted with the mind of God, *He* instructs the believer to come to the *Father*, through the mediation of the *Son*, as the proper order of worship; (Ephes. ii. 18;) to JEHOVAH ALHEIM, in covenant, pardoning iniquity, and transgression, and sin; and having given him to taste that the Lord is gracious, he attracts him by the beauties of holiness, inso-much that if it were consistent with the Divine plan, and the present state of things, to make him per-

fectly holy, he would be completely happy,—however, he teaches, enlightens, sanctifies, and confirms all his people *unto the end*. Hence, the opinion of many, that a man may have genuine faith, lose it, and be a cast-a-way, in the most unqualified sense of the expression; be in a state of grace, and by negligence, finally perish;—is a reflection on the wisdom and goodness of God;—evidently drawing erroneous inferences from detached passages of Scripture; attempting to support, either avowedly, or under some specious forms of expression, that salvation is partly of grace, and partly of works,—as “*compliance with terms* ;” “*fulfilling our part of the covenant* ;” “*conditional election* ;” and, though not exactly in the same words, yet the precise sentiment, “*grace of congruity* ;” and such like.—When the apostle says, there can be no coalition, of course no merit;—for, what rebel *deserves* the clemency of his prince; what unjust debtor, a gift from his creditor; or profligate beggar, alms from the benevolent? Thus they dishonour the law, and corrupt the gospel, and set the Scriptures full of contradictions; repugnant also, in their respective applications, to the 9th, 10th, 11th, 12th, 13th, 16th, and 17th Articles of the Church of England, and the principles and genius of Christianity altogether; mistaking formality for spirituality; a dereliction of profession, or abuse of gifts, (as in Hebrews, vi. 4---8. x. 26---31,) as falling from grace; general cautions and warnings to churches, for exclusive addresses

to believers ; or promises of national blessings, on moral and ritual observances, for special promises to true believers in the Messiah ; hopeful appearances in professors, for realities ; hypotheses for facts.--- If any part of Christ's mystical body, the church, were to be lost, it would be incomplete ;---if *any* of the members perish, *all* may, and he have died in vain ; to accommodate the words of the apostle at the wreck, (Acts xxvii.) “ Except these abide in the ship, ye cannot be saved ;” all must stand or fall together, the latter is impossible, since the Redeemer says, he gives eternal life to *as many* as the Father hath given him ; that *none* of his sheep shall perish, and that the Spirit of truth shall abide with them *for ever*. Here, then, is a three-fold cord that cannot be broken, the Father giving them in election, the Son redeeming them in love, the Spirit converting and sanctifying them in grace. Their names are written in heaven, in the Lamb's book of life, not professionally, as it were, but actually and indelibly ;---they are conformed to the image of Jesus, which cannot be effaced ;---the law of God is engraven on their hearts, never to be obliterated ;---the holy fear of the Lord is implanted there, that *they* shall not totally and finally depart from him ;---and the law of everlasting love is inscribed upon his, that *he* will never depart from them, but rejoice over them to do them good ;---being vessels of mercy, they are afore-prepared unto glory ; being sons, they have the Spirit of

adoption given them, whereby they cry, “ Abba, Father ;” the Holy Spirit bearing witness with their spirit, in a rational, scriptural, and experimental way, that they are the children of God. And, if they do not all fully attain to, or constantly retain, this happy experience and assurance, it is their high privilege. And may it not be demanded, “ Is there not a cause ?” Are they not too much entangled in the affairs of life ; wanting in circumspection ; deficient in prayer, meditation, and attendance on ordinances ; in charity, or christian love and benevolence ? This has already been hinted at.—Still they possess the principles of godly sorrow which will work repentance unto salvation ; (a renewal of that repentance which at first caused joy in heaven, not to be disappointed,) there is *hope*, because there is *life* ; spiritual life. Their Divine Sanctifier will restore comfort to all that mourn for sin, (Isaiah, lvii. 16---19. with Matt. v. 4.) and will heal them. In further confirmation of the doctrine of perseverance, the Redeemer says, “ *he that is washed,*” by his precious blood and regenerating grace, “ *needeth not*” a repetition of the spiritual birth, “ *but is clean*” in that respect, “ *every whit*” meet for the inheritance of the saints in light, “ *and requireth*” only “ *to wash his feet,*” or daily walk and conversation, by prayer and faith in the sacrifice and intercession of Christ ; besides, conversion is a *translation* from the powers of darkness unto the kingdom of God’s dear Son ; who has

taken the captive from the mighty, and will not suffer the enemy to make reprisals upon any of his *real* subjects; their Redeemer is strong, the Lord of Hosts is his name! The wheat must indeed be sifted, but not one grain shall fall to the ground; the gold may be put into the fire, but it is only to separate the dross;---the seed of regeneration being incorruptible, it abideth for ever; and the grace of the kingdom is like the leaven, that insinuates itself into every part. Faith, the associate of all christian virtues, unites to the Saviour in a perpetual covenant; believers in him *have* eternal life already commenced in the soul, and shall not come into condemnation, the sacred influences of the Spirit being in them, as a well of pure water springing up into everlasting life.*

* That noble champion for truth, the Rev. Augustus Toplady, of the Established Church, has the following observation:—"The spirits of just men made perfect might as soon fall from their state of heavenly blessedness, as a sanctified person here fall from a state of grace; the names of both are in the book of life; they are alike interested in God's everlasting and unalterable covenant. What the Father's love has given to the glorified, will be also given to them that are yet behind; for to this end Christ died and rose again, that he might gather together in one, the children of God that are scattered abroad, (John xi. 52.) and by the single offering of himself he has perfected for ever them that are sanctified." Vol. III. Page 384. Edition 1794. And in speaking of repentance, he says, "it is a change of mind, or regeneration, truly so called; when these take place, sorrow for sin, hatred of sin, war against sin, and renunciation both of

But to return.—Several of the prophets ascribe personal acts to the Holy Spirit;—that all were under his Divine teaching and inspiration is expressly declared; the Lord Christ speaks of him personally, as before stated; also the evangelists; and the Apostles, in their several epistles to the churches. He does not indeed frequently speak of himself, his office being to glorify Jesus; but sometimes he draws aside the veil and gives such a view to the eye of faith, of his operations, spiritual presence and perfections, that the believer can no more doubt of his personal attributes, and divine agency, than he can of his own existence.

It is evident that all *natural* gifts of science, knowledge, courage, prudence, fortitude, &c. are from him, as frequently mentioned in the Scriptures. He inspired Bezaleel and others with wisdom and understanding, for devising and completing the interior of the tabernacle.—The service of the high priest when he entered into the Holy of Holies, was under his direction, however obscure at that time;

sinful self, and of righteous self, are the blessed and the certain consequences. The inward principle of evangelical repentance is regenerating grace, or the habit of holiness supernaturally infused by the Spirit of God. No man can spiritually repent until he is born of God, and every man who is born of God repents spiritually. When the Lord turns and looks upon us in effectual calling, we are then turned, and look with mournings unto him whom our sins have pierced." Vol. III. Page 249.

for St. Paul, says, “ The Holy Ghost this signifying, that the way into the Holiest of all was not then made manifest.” (Hebrews ix.) David informed his son that the pattern of the temple, with all its symbolical utensils and furniture, was revealed to him by the Spirit.—And, all *spiritual* gifts, graces, and virtues, proceed from him ; for, “ the manifestation of the Spirit is given to every man to profit withal ;—to one is given *by the Spirit* the word of wisdom ; to another the word of knowledge, by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues ; but all these “ worketh that one and the self same Spirit ; dividing to every man severally as *he* will ;” (1 Cor. xii ;) if these be not personal and almighty acts, it must be difficult indeed to ascertain what are !

He communicated to Simeon the glad tidings “ that he should not see death until he beheld the Lord’s Christ ;”—the issues of life and death are in his power, it appears ; and on the fulfilment of the promise, this good man expressed his entire satisfaction and gratitude, saying, “ Lord, now lettest thou thy servant depart in peace, according to thy word,” namely, of the Holy Spirit.

Jesus, as the Captain of our salvation, was led by the Spirit into the wilderness, to be tempted of the

devil, and as man to conflict with and overcome him, by the power of the Holy Ghost; and who by the same Eternal Spirit was enabled to offer himself without spot to God, as a sacrifice for sin;—a coincidence of operation being observable in the works of the Sacred Persons in the Trinity.

In the Acts of the Apostles, his Deity and Personality are clearly represented and confirmed;—he endued them with the miraculous gift of speaking, with accuracy and precision, a variety of languages and tongues, on the day of Pentecost. Peter teaches that if men are so wicked as to lie to the Holy Ghost, they do it not unto men, but unto God; he commanded Philip to approach the Ethiopian, inspiring him to preach Jesus from the 53rd of Isaiah, and by his almighty power instantly caught away his servant, while the convert went on his way rejoicing; as the happy effect of believing on the Son of God;—he spake personally to Peter, overruled his prejudices, and sent him to Cornelius;—comparing Acts x. 10, 20, with xi. 12, 17, will show that the apostle again calls him God;—he commanded the church at Antioch to separate Barnabas and Paul for the work whereunto *he* had called them; and, as the Lord of the harvest, he sent them forth accordingly; appointed the elders at Ephesus, as overseers to the church of God in that place; regulated the obedience of the Gentile converts from Judaizing teachers; forbade the apostles preaching the word in Asia and Bithynia, this

is another instance of his sovereignty ; he informed St. Paul, that bonds and afflictions were appointed him in every city, but none of these things moved the apostle, while he had so great a Comforter to lift up the light of his countenance upon him, and to assure him that a crown of righteousness awaited him. The gospel we read is the ministration of the Spirit ; exceeding the glory of the law, as that was the ministration of condemnation ; while the preaching of the gospel, with the Holy Ghost sent down from heaven, applying it savingly to the hearts of men, excites the curiosity and admiration of angels !

The expression, “ worship God in the Spirit,” as rendered in Phil. iii. 3, many learned commentators say, should be, “ *Worship God the Spirit ;*” and that the words, “ Now God himself,” (1 Thess. iii. 11,) refer to the Holy Spirit. It is quoted in Simpson’s Apology, that Dr. Hawker, in his treatise on the Spirit, says, this is the proper meaning of the passage ; and hence the explanation given by some ; “ Now God himself, *even* the Father,” does not seem complete, but greatly to obscure the original. There is a similar text, as to the order in which the three Divine Persons are mentioned ; (Col. ii. 2 ;) “ To the acknowledgment of the mystery of God, and of the Father, and of Christ,”—the Holy Spirit appearing first, if the above mode of interpretation be admitted. But we need not dwell upon indirect evidence, the blessed Spirit being frequently and

distinctly named in connection with the Father and the Son.

In the 2nd and 3rd chapters of the Book of Revelations, he commands attention from all the churches ; and it is remarkable, that, in every address of Christ to them, it is added, “ He that hath an ear to hear, let him hear what the Spirit saith unto the churches :” by which it would appear, that there is such an inseparable connection and communion in the Sacred Subsistences, that, when one speaks personally in the covenant of grace, all do in the essential unity of Jehovah. At the close of this momentous prophecy, the Holy Spirit invites all who are willing to partake of the waters of life *freely*.

Thus we see that he is a Divine Subsistence, not an emanation or quality of Deity, but the Lord and Giver of life, co-equal with the Father and the Son, possessed of all the perfections of Jehovah,—eternity of existence, omnipresence, sovereignty, omniscience, &c.,—the Glorifier of Jesus ; the Author of natural and spiritual gifts ; the Inspirer of the holy prophets and apostles ; the Guide of his people ; their Sanctifier and Comforter, working in them faith, repentance, holiness, and every christian grace, and leading them into all essential truth, knowledge, and experience ; finally, preparing them for the heavenly inheritance ;—that it is extremely *sinful* and *dangerous* for men to resist

him in his ordinary influences on the mind and conscience ; and *fatal* to blaspheme his sacred name and operations. If any persons, therefore, professing the Christian Religion, deny his Deity and Personality, they of course deny the doctrine of the Trinity, and impugn the faith of the gospel ; such professors had better renounce the name of Christian, and call themselves Unitarians, or Infidels, at once, than be guilty of such inconsistency !

Having thus spoken, however inadequately, on the deity, attributes, and work of the Holy Spirit, and made several observations and reflections on practical and experimental religion, which, it is hoped, have not been irrelevant to this division of the subject,—we shall hasten to resume the argument in reference to his co-equal, the ever-blessed Redeemer.

PART IV.

FROM the *hypostatical*, or constitutive, union, subsisting between the two natures of God and man, in the person of Christ, we find, in many instances, that what is predicated or affirmed of one, is frequently of the other. Thus, the Son of man on earth, while speaking to Nicodemus upon the absolute necessity of being spiritually born again, or from above, to qualify or prepare us for entering into the kingdom of grace and glory, assured him that he was then in heaven. John, iii. 13; see, also, chapter xvii. 24. The precious blood, which the immaculate Saviour shed upon Mount Calvary for the expiation of human guilt, is emphatically called the blood of God, with which he purchased his church; (Acts, xx. 28;) and the apostle further says, that it was the Lord of glory who was crucified. 1 Cor. ii. 8. In his divine nature, he is the

Prince of Life ; in his human, he was murdered by the Jews, (Acts, iii. 15,) as the poet expresses it :—

“ Impassive, he suffers ; immortal, he dies.”

The divinity was the altar that sanctified the gift, rendering infinite efficacy to the offering, and complete satisfaction to God for the sins of mankind ; thereby honouring and reconciling all his attributes in their salvation and eternal glory. Psalm, lxxxv. 10. Thus the Lord received at his hands double for all the sins of Jerusalem, the church ; a complete covering ; having also magnified the law, and made it honourable, so that the Lord God, Jehovah Alehim, can commune with his people from off the mercy-seat,—not

“ Sprinkled with the blood of beasts,
On Jewish altars slain,”

but with blood divine !—for he repeatedly intimated, and claimed equality with God, saying, “ My Father worketh hitherto, and I work ; he that honoureth not the Son, honoureth not the Father, who sent him ; he that believeth on me, believeth not on me, (alone,) but on him that sent me ; he that hateth me, hateth my Father also ; the Father quickeneth the dead, even so the Son quickeneth whom he will.” He is now the Resurrection and the Life ; he calls the dead in trespasses and

sins to newness of life ; if a man keep his sayings, he shall never taste the bitter pains of eternal death ; —all the dead are hereafter to hear his voice, and, at his august command, come forth from their graves, either to the resurrection of life or condemnation ; “ he will change the bodies of his” chosen, (before vile, by reason of sin,) and fashion them “ like unto his own glorious body, by the mighty working whereby he is able to subdue all things to himself.” Surely these testimonies to his divinity and omnipotence are unequivocal ;---and are we not under the most serious obligations to believe them ? If Zacharias, who, in his general conduct, was a righteous man, “ walking in all the commandments and ordinances of the Lord blameless,” was struck dumb for not crediting the words of the angel Gabriel, relative to his having a son in his old age, shall we not apprehend an infinitely greater punishment for not believing the record which the Scriptures contain concerning the eternal and co-equal Son of God, the Saviour of the world ?

On the same principle of reasoning, all visionaries, enthusiasts, and others, who reject the obvious, or generally acknowledged, meaning of Scripture, and apply some mystic or deceptive interpretation of their own, especially in reference to the Messiah and his church, incur the displeasure of God. A recent occurrence in a female, who persuaded herself and followers that she was bearing the promised *Shiloh*, (Gen. xlix. 10,) and that he was to destroy

the devil, and usher in the millennium, excited public notice, and indignant feelings;—for, if she did not deny that Christ had come in the flesh, her pretensions went, in effect, to invade the *general* testimony of Scripture concerning him;—either *he is all* in our salvation, or, argumentatively speaking, he is nothing; and Shiloh, being one of the names applicable to him, as admitted by all respectable authorities, and abundantly fulfilled; for to him shall the gathering of the people be, to the end of time; he wants no co-adjutors. We do not pretend to enter into the different opinions which are maintained respecting the supposed millennium, or *thousand years'* reign of Christ on the earth, preparatory to the general judgment; — but, whether the woman alluded to, intended to deceive, or was infatuated by her own reveries,—the heresies and delusions of all such characters are to be rejected with the abhorrence they deserve. We would remark, likewise, that the reign of Christ in the heart is the principal consideration, and the best preparation to reigning with him *for ever*.

It is written in the Psalms that “ God is Judge himself;” yet Jesus affirms, that the Father, as the First Person in the Trinity, judgeth no man, “ but hath committed all judgment to the Son, because he is (also) the Son of man:” it is true, that this is a delegated power to him, *as man and Mediator*, yet as one with the Father in his *Divine nature*, the eternal Son, it is not so; and the whole context of

Scripture, upon this head, proves that Christ is that God, before whose judgment-seat we must all stand, and to whom we must every one give account. Rom. xiv. 10---12. The believer in Jesus has nothing to fear from this consideration, but every thing to hope ; for, in the Judge he will recognize his Saviour and his Friend ; (Isaiah, xxxiii. 22 ;) while his enemies will be calling to the rocks and mountains to fall on them, and to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb ; then manifesting his displeasure as the “ Lion of the tribe of Judah.”

The 25th chapter of St. Matthew speaks of him as the Supreme Judge, &c., while it states that love and kindness to the distressed believer will be the *principal* point of *evidence* of our being the children of God ; and, the omission of those duties, the *ostensible* ground of *accusation* against unbelievers ;---which Jesus, in the respective cases, will apply to himself ;---it is replete with circumstances of his dignity and omniscience, for, throughout the chapter, he speaks of himself in different characters :---the heavenly Bridegroom, accurately distinguishing the *possessor* of grace from the *professor* ; the dispenser of gifts and talents, and the impartial observer of the use or abuse of them ; the King, who will come in his glory, attended by the holy angels ; ---and *the Judge*, who will determine the eternal state of the world ;---against whose decision his enemies can make no appeal, nor say any thing in

arrest of judgment, why the sentence that he will pronounce should not be executed speedily. Angels, who excel in strength, insomuch, that as ministers of God's vengeance, one of them slew all the first-born in Egypt, in a night; another, one hundred and eighty-five thousand soldiers of the Assyrian camp; and a third, seventy thousand sinners of Israel, with his sword drawn over Jesusalem, to cut off the whole city, had not the Lord said, "It is enough;"---while, on the other hand, a sacred flame of love stimulates them to bear a departed believing soul, even of a despised Lazarus, through immeasurable tracts, opening wide the pearly gates, and conducting it along the golden streets, to the immediate presence and bosom of its God, Abraham's sweet repose! These, with swift alacrity, will obey the dread, yet just command of Christ, by casting the unregenerate, as unfit guests for the marriage supper of the Lamb, "into a furnace of fire," (his own words,* Matthew, xiii.)---*his saints approving the decree.* 1 Cor. vi. Nor could he in reality sustain the character of universal Judge, deciding in righteousness, the effect of infallible discrimination,

* Jesus says;—"He that is ashamed of me, and of my words, of him shall the Son of man be ashamed when he comes in the glory of his Father, with the holy angels:" unquestionably it would be less preposterous for a man to be angry with his friend for awaking him out of sleep on a dangerous precipice, or while his house was in flames, than to be offended in the Redeemer, or with his faithful warnings.

if he were not infinite in wisdom and all other attributes of Deity. For, how essential that he should be *perfectly* well acquainted with mankind, their general conduct and motives of action,---to detect the hypocrite, the formalist, the determined sinner, who made light of his gracious invitations, and to punish those idolatrous and deistical kingdoms which wilfully *rejected* the gospel; to recognize the humble, the obscure, Christian; the genuineness of his faith, the disinterestedness of his works; to make allowances for blameless ignorance, defect of intellect, insanity of mind, in some of his creatures; ---want of advantages and opportunities in others;---and for those nations and unenlightened tribes, particularly, who, in the providence and sovereignty of God, never heard the glad tidings of salvation. Such knowledge and understanding could not be possessed by any creature; it is unlimited; and rests in Jehovah alone;---but Jesus, being one with the Father, he is fully competent to judge the world in righteousness, and the people with equity.

In speaking on this awful subject, it must indeed be after the manner of men, as to the divine procedure; but whether we consider the Judge as identifying individuals, or classes, (as they will be *separated* into two,) the result will be the same:---doubtless the soul is judged immediately after being disembodied, and its state fixed for eternity; and when re-united, at the resurrection, the same consciousness will be possessed, and inevitably the

same sentence, to happiness or misery, must be confirmed :---but, for the honour of Jesus, and the display of God's justice and mercy, the whole world must be assembled upon this inconceivably grand and solemn occasion ! Thus the beloved apostle in vision spake ; “ I saw the dead, small and great, stand before God : and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it : and death and the grave delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. *And whosoever was not found written in the book of life, was cast into the lake of fire.*”

Rev. xx. 12---15. We cannot too seriously reflect on these things ; and the necessity of that regenerating grace, which our Lord so strongly insisted on, (John, iii. 3---7,) producing repentance, obedience, holiness ;---reverence, and love to God ;---beneficence to man. With these genuine fruits of the gospel we shall have a superior testimony that *our* names are written in the book of life, than any mere forms, notions, loose opinions, or party distinctions in religion, could give us, being for the most part unscriptural, and frequently delusive ; while the other is perfectly rational and conclusive : ---“bodily exercise,” or the most zealous observances

in the *externals and ceremonies* of religion, “profiteth little,” the apostle says; “but godliness is profitable to all things, having promise of the life that now is and of that which is to come.” 1 Tim. iv. 8. “This a faithful saying, and worthy of all acceptance.”

We shall now reply to the attempts which have been made by Unitarians to disprove the divinity of Christ from those parts of Scripture which speak of him more particularly in his human nature, as they conclude from *them* that he is not God,—(thereby rendering his mediatorial work also inefficient and unavailable : *)—previously observing, and

* Dr. Owen, in his treatise “On the Person of Christ,” has the following remarks :—

“Those who reject the Divine Person of Christ; who believe it not; who discern not the wisdom, grace, love, and power of God, therein, do constantly reject and corrupt all other Scripture truths of divine revelation! Nor can it otherwise be, for they have a *consistency* only in their relation unto the mystery of godliness, *God manifest in the flesh*, and from them derive their sense and meaning. This being removed, the truth, in all other articles of religion, immediately falls to the ground! An instance hereof we have in the Socinians; for, although they retain the common notion of the unity and existence of the divine nature, which are indelibly fixed in the minds of men, yet is there no truth that belongs peculiarly unto the christian religion, but they either deny it, or horribly deprave it. The Holy Trinity they blaspheme; the incarnation of the Son of God they scorn. The work of his mediation, in his oblation and intercession, with the satisfaction of his merits, of his obedience, and suffering, they reject. So do they, whatever we are taught of the deprave-

adducing some special instances, that the best of men, from a conviction of their own unworthiness, and an impression of the holiness and majesty of God, have expressed themselves in terms of the most profound humility and reverence,—disposed to believe the revelation which God made, in every dispensation, and not to reject or gainsay any part of it, like those opposers mentioned by Dr. Owen, from whom a quotation has just been given. Thus *Abraham*; “ Behold, now, I have taken upon me to speak unto the Lord, who am but dust and ashes.” *Jacob*; “ I am not worthy the least of all thy mercies.” *Moses*, who had frequently conversed with God, face to face, through the medium of his Son, (at the giving of the law,) said, “ I exceedingly fear and quake.” *Manoah*, addressing himself to his wife; “ We shall surely die, because we have seen God.” *Ezra*; “ I am ashamed, and blush to lift up my face to thee, O my God!” *Job*; “ Behold, I am vile; once have I spoken, but I will proceed no further: I repent, and abhor myself.” *David*; “ Against thee only [comparatively] have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest.” *St. Asaph*; “ So

vation of our nature, by the fall; of the renovation of them by the Holy Ghost! And unto all other articles of our faith do they offer violence to corrupt them. The beginning of their transgression or apostacy is in a disbelief of the Divine Person of Christ. That being rejected, all other sacred truths are removed from their basis and center.”

ignorant was I," for envying the prosperity of the wicked, "even as a beast before thee." *Isaiah*; "Woe is me!—mine eyes have seen the King, the Lord of Hosts; for I am a man of unclean lips." *Daniel*, a man whose conduct was irreproachable; "We have rebelled against the Lord; neither have we obeyed the voice of the Lord our God, to walk in his laws." *John the Baptist*, greater than a prophet, in speaking of Christ; "He must increase, but I must decrease." The *centurion*; "I am not worthy that thou shouldest come under my roof; speak but the word, and my servant shall be healed." *Peter*, with good sentiment; "Depart from me, for I am a sinful man, O Lord!" *Paul*; "Less than the least of all saints, not meet to be called an apostle, because I persecuted the church of God." *John, the beloved apostle*, who had been accustomed to lean on his Divine Master's bosom, when he had a vision of him in glory, fell at his feet as dead. Indeed, all true believers, to the present day, humble themselves under the mighty hand of God, and are ever ready to say, like Jabez of old; "O that thou wouldst keep me from the evil, that it may not grieve me!"—or, with the converts at Rome; "What fruit had we in those things whereof we are now ashamed?" Hence it may be seen, that the Lord gives them one heart and one way;—they are poor in spirit, and rich in faith; and, while they often write bitter things against themselves, for past sins and present failures, he says; "*They shall be*

mine, in that day when I make up my jewels." Malachi, iii. 17, with Jeremiah, xxxi. 18—20. If the God of Israel could notice the temporary repentance and humiliation of King Ahab, and grant a lengthening to his tranquillity; how much more shall he not bestow a free, an eternal pardon on those who humble themselves, under the gracious convictions of his Holy Spirit? Thus, when a man is convinced of sin, and feels something of the humiliating descriptions given in the word of God concerning the depravity of his nature, and of his innumerable offences in thought, word, and deed, against his holy law, which is spiritual,—bringing him in guilty, as well for the omission of good as for the commission of evil,—“ while he is carnal, sold under sin,” his very best services and duties being mixed with much imperfection, meriting no reward of incumbency on the part of God; he gladly receives the *whole* testimony of Jesus, and trusts in him as his only refuge;—then, in a good sense,

“ His bane and antidote are both before him;”—

he appreciates him in *all* his offices, characters, and perfections; esteeming him “ the chief among ten thousand, and altogether lovely;” and is ardently desirous of saying, in full assurance of faith and experience, “ My beloved is mine, and I am his;” the Scriptures abundantly testifying, that Jesus is *both God and man*: and, consequently, *all* that is

written concerning the two natures, separately or conjointly, does perfectly harmonize. The following examples may, in some degree, illustrate this part of the subject.

As man, he descended from the patriarch Abraham, but was, at the same time, " God over all, blessed for ever." Rom. ix. 5.* In like manner, he was the Offspring of David, but as God, the Root, Creator, and Lord of David. Rev. xxii. 16. As

* From Dr. Doddridge's Family Expositor. In his paraphrase on this passage, (he refers to the apostle, as saying,) " I cannot but have a respectful and tender regard for a nation thus dignified and distinguished; a nation, whose privileges are handed down to them from so many illustrious ancestors, in a long descent, who were, in their respective ages, the great fathers of the world and church; and from whom, to crown the whole, according to the flesh, Christ himself is descended; who, though found in fashion like a man, and truly partaker of our nature, in all its sinless infirmities, is also possessed of a divine nature, by virtue of which he is above all our conceptions and praises; above creatures of the highest order, and indeed *God blessed for ever*, the worthy object of our humblest adoration, as well as unreserved dependence, love, and obedience. Amen. Let his divine glories be ever proclaimed and confessed! May all the house of Israel know this assuredly, and fall down before him, as in, and with the Father of all, their Lord and their God!"

And in his critical notes, after combating the perverted interpretations of opponents to this truth, as it is in Jesus, the Doctor says, " I must therefore render, and paraphrase, and improve this memorable text, as a proof of *Christ's proper deity*, which I think the opposers of the doctrine have never been able, nor will ever be able, to answer."

man, abstractedly considered, he did not know when the judgment-day would be; (Mark, xiii. 32, with Matt. xxiv. 36;) as God, he knew all things; (John, xvi. 30, and xxi. 17;) as man, the Deity forsook him for a time, the strongest expression of wrath against him, as the sinner's Substitute; "My God, my God, why hast *thou* forsaken me?" (Matt. xxvii. 46;) yet, as God, the essential Son, he could not be alone, for the Father was *always* with him; (John, xvi. 32;) and *one* with him, so that there could be no separation. As man, the powers of darkness, by permission, prevailed against him; (Luke xxii. 53;) but, as God, he triumphed over them in his cross, making a show of them openly before the invisible world; (Col. ii. 15;*) and thus, indeed, it may be said, "He descended into hell," not merely to the separate state of the dead, but into the infernal regions; not, as

* "By that important transaction he hath also made us victorious over all our spiritual enemies, and especially the formidable spirit of darkness, having spoiled these principalities and powers of the trophies which they had gained, by drawing us into the grand original apostacy, and subjecting to themselves this part of God's rational creation; he hath made them an open spectacle to the whole world, triumphing over them by it, even by that cross whereby they hoped to have triumphed over him. But God turned their counsels against themselves, and ruined their empire by that death of his Son, which they had been eager to accomplish."

DODDRIDGE.

some have imagined, to suffer, (or to preach to the lost,) but to conquer; for all his sufferings were finished, when, as man, he expired upon the cross. As man and Mediator, his Father is greater than he; (John, xiv.) but in that very chapter, he says; “He that hath seen me, hath seen the Father,” promising to manifest himself to those who love him; and that he and the Father would come and make their abode with them, including himself in infinite union with the Father, and in that peculiar sense which no created being could do with the least propriety or reverence. As Mediator, he presents his church to himself as God; (Ephes. v. 25—27;) whatever we ask, in his name as Mediator, he, as God, will do it;—he, as the Second Person in the Trinity, is “able to save them to the uttermost, who come unto God by him,” as Mediator. Heb. vii. 25. As man, he resigned his life a sacrifice for the sins of his people; as God, he raised up that very body which was crucified; (John, ii. 19---21, and x. 17, 18;) “As in him dwelleth all the fulness of the Godhead bodily,” in mysterious and adorable union, he is at once the object and the medium of worship. Col. ii. 9. The *antithesis*, or contrast, might be pursued to considerable length; but this may suffice for the intended purpose, in refutation of those persons’ assertions who will not fairly and ingenuously enter into the discussion on the essential Deity of Christ, and his different characters.

That he is the object of supreme worship on earth is evident, for in his lowest state of humiliation, when the Father brought his first begotten, as the *incarnate* Son, into the world, all the angels were commanded to worship him, as they did before in heaven. The wise men of the east showed their wisdom in going to see the Saviour, for although an infant of days, they were divinely taught to consider him as one with the Ancient of Days, and therefore they rendered him supreme homage. In several parts of the evangelists, we find that he received worship,—not merely honour or respect, but the adoration due to God alone, and forbade it not, both before and after his resurrection; the different occasions need not here be enumerated.—It was prophetically declared that all nations should serve him,—all kings bow before him, and that the heathen should be given to him for an inheritance, and the utmost parts of the earth for a possession. And as in all things he is to have the pre-eminence, may we not here also indulge a hope, that there will be a greater number of precious souls *saved*, than *lost*, including those blessed times when the whole earth shall be full of the knowledge and glory of the Lord; and also including *all* those children who have not sinned after the similitude of Adam's transgression, as well as believers in all ages;—so that of the immense number of mankind in the world that die daily, and shoot the awful gulph of eternity, ---which some have calculated at upwards of 70,000,

---a vast proportion are made the trophies of the Saviour's grace ; in this respect, then, he will have the pre-eminence!--Nor will such an idea militate, we trust, against those declarations of our Lord, where he says, his flock is but " a little flock ;" that " strait is the gate, and narrow the way which leads to life, and few there are who find it ;" " many are called, and few chosen ;"---for these, with many similar passages referred, in their respective cases, to adult believers, and the general invitations of the gospel to different classes of hearers, *independently of children*. And notwithstanding it is impossible for us to draw the line, and say at what age a child may have such a knowledge of good and evil as to constitute it an accountable creature to God, for actual and conscious disobedience ; since that, in christian countries particularly, may depend upon various circumstances, such as capacity, light communicated, education, example, &c.--We may venture to conclude that there are few, if any exceptions to the salvation of children under the age of ten years ; but, taking the age of seven, it is supposed that two-fifths of the children who are born into the world, die within this latter period. By the returns of 1817, the bills of mortality for London, and the usual environs, state that 19,968 persons died in that year ; of which,

5698 were under 2 years of age ;

2019 from 2 to 5 ;

929 from 5 to 10 ;

making 8646; more than equal to two-fifths; and even those under five years come near that proportion. We are persuaded, also, that many children, above the age of ten, do come within the same description, and that they fall into the hands of infinite mercy, through the mediation of the compassionate Redeemer; at all events, the sentiment is congenial with christian philanthropy, while the uncharitableness and bigotry of some who have gone so far as to maintain, "that there are infants of a span long in the bottomless pit," deserve the severest censure, not being sanctioned by the Bible, therefore presumptuous, and dishonourable to God. Matt. xix. 13, 15.

It should be observed, however, that a change must take place in the mind, whether in christian or heathen parts of the earth, by the sanctifying and enlightening grace of the Holy Spirit, to enable children to feel their obligation to the Redeemer, and the mercy of the Father, otherwise they could not join in those divine anthems and ascriptions of praise to God and the Lamb, which we read of in the book of Revelations; but this, no doubt, is provided for in the covenant of grace, for there can be no confusion in the plans of infinite wisdom. All will be ready to cast their crowns at Immanuel's feet, and to acknowledge that he has redeemed them to God by his blood.

It must be difficult to fix a criterion of calculation, but if we admit that on an average a generation

passes away in thirty years, there must have been upwards of one hundred, reckoning only from Moses to the present time; and taking the population of the earth at 800 millions, what countless numbers must have been redeemed!—While cold philosophy, therefore, unassisted by divine revelation; and daring infidelity, usurping even the seat of reason; raise an hypothesis, and speculate upon the improbability of so grand a transaction having taken place for the sake of an insignificant planet* like our's, compared with the universe,—thereby drawing conclusions for disbelieving it,—let the christian say, whether the Son of God has not performed a work worthy of omnipotence, in thus rescuing so many of his intelligent creatures from awful responsibility to his eternal Father's justice?—Inflexible to the sinner out of Christ, but in him associating with mercy and faithfulness, compassion and love!

But, returning to cases where divine honours were paid to the Redeemer;—when the incredulous disciple, Thomas, called him his Lord and his God, would he have accepted this worship, if he had not been justly entitled to it?—The Socinians say, this was an exclamation, expressive of Thomas's surprise;—so then Jesus would allow him to take the sacred name of God in vain, in his immediate pre-

* This question has been ably answered by the learned Dr. Chalmers in his eloquent discourses.

sence, which would have been highly improper; but, instead of reproving him for it, he pronounced him blessed for the confession, yet with some mixture of disapprobation for not before believing in his resurrection and almighty power; (John xx. 27—29;) the evasion, therefore, is so weak that it carries its own futility along with it!—Wisdom will in due time be justified of all her children;—and if men have no higher thoughts of Jesus than that he was only a good *man*, he disclaims the compliment;—(Matt. xix. 17;) nay, he would have ceased to be *good*, with reverence be it spoken, if he had suffered the sin of idolatry, could we for a moment admit the supposition that he was merely a man!

The eleven apostles prayed to him, as knowing the hearts of all men, that he would decide which of the candidates for the apostleship he had chosen, instead of the traitor Judas; (Acts i. 23---25;) as he had appointed the full number originally, he was worthy of being appealed to upon this occasion, especially as the apostles were *sure* that he knew all things. John xvi. 38.

Stephen, after expatiating so eloquently on the character of the God of Israel, and the conduct of the unbelieving Jews,—full of the Holy Ghost, heavenly wisdom, and faith, prayed to him, in the hour of persecution and martyrdom, saying, “Lord Jesus, receive my spirit.” Acts vii. 59. Can any man be so profane as to accuse Stephen of idolatry for addressing Christ as God, when under the in-

fluence of the Holy Spirit, whose immediate office it is to glorify him?*" The writer of this hesitates not to say that it would in some degree approximate to the unpardonable sin, particularly if they ventured to affirm that such an assertion was warranted by the Scriptures.

Ananias, (the one mentioned in the 9th chapter of the Acts,) when favoured with a vision of Jesus, who required him to go to Saul of Tarsus, objected, stating, that he had persecuted the saints *who called upon his name*; and after the infinitely merciful and condescending Saviour removed his scruples, he went instantly, and addressed him as his brother, recommending him to be baptized in the name of that Lord, whom he had so furiously opposed, but whose grace had now wrought so wonderful a change. See the 22nd chapter, 12th and 16th verses, where Paul relates other circumstances, and

* The judicious Mr. Scott, before referred to, says;—"The Socinians are grievously perplexed by this undeniable fact! After many other attempts to evade our inference from it, in which they have been evidently baffled in the argument, some very learned men have lately ventured to say, that the example of a man in the extacy of devotion, and the agonies of death, is not proper to be imitated by the church of God!—As if modern reasoners could better direct our faith and practice, than this apostolical proto-martyr when full of the Holy Ghost, when immediately favoured with the vision of God, and when replete with the very light, joy, and temper of heaven itself!—May I be found a follower of Stephen, and not left to follow the *ignis fatuus* of modern illumination!"

that Ananias had directed him to call upon the name of Jesus,—which he did, believing in him with all his heart; and then preached him to others; proclaiming that this also was “ a faithful saying, and worthy of all acceptation, that Christ Jesus *came* into the world to save sinners, even the chief;” —and declared, in writing to the church of Galatia, that “ he received not the gospel from *man*, but that he was taught it by the revelation of Jesus Christ.” The church which he planted at Rome, he directed to call upon the name of the Lord, assuring them, not only upon the authority of his own inspiration, but the further testimony of the prophet Joel, that if they did so, they would be saved. Compare the 10th chapter of this epistle with Deut. xxx. 11—14, we shall see that Moses preached Christ to the people, as well as Joel and Paul.—What a worthy triumvirate were these to the truth, as it is in Jesus !

After many years' experience in true religion, and *having been caught up into the third heaven*, we still find this eminent apostle, *calling upon the name of Jesus*; for we read, that, in consequence of the abundance of the revelations made to him, he was in danger of being exalted above measure, and that he besought the Lord *thrice* that the temptation which he was under might depart from him, (2 Cor. xii. 7---9,) that he addressed himself to Jesus as the co-equal Son of God, amounts to a demonstration.---“ My grace is sufficient for thee,” replied the Lord, “ for *my strength* is made perfect in weakness ; most

gladly, therefore," said the apostle, "will I rejoice in my infirmities, *that the power of Christ may rest upon me.*"---Why be satisfied with this, if it were not the power of God? And after he had been caught up into the third heaven, he certainly must have seen the proper object of worship; when a person is introduced at court, he soon discerns the prince or sovereign, from the subjects.---In short, patriarchs, prophets, apostles, and believers in all ages, have worshipped Christ as God. The Rev. Mr. Simpson, before referred to, in his Apology, proves that the ancient Fathers, prior to the famous Justin Martyr,* some of whom were cotemporary with the apostles, worshipped him, and wrote of

* The learned Dr. Priestley admitted that some of the Fathers *after* Justin Martyr, who flourished in the second century, wrote upon the divinity of Jesus Christ; but, fearing that he had conceded too much, affirmed, that "his deity was denied by subsequent authorities in the church."---At what variance do we frequently see the judgment and the prejudice of the human mind, especially where christian truth is the subject! We shall, at the end of this treatise, give some extracts from the writings of the Fathers *prior* to Justin Martyr, as taken from Simpson's Apology, by which it will be seen that they wrote of Christ's divinity, and fully believed in it. And also a list of others, equally orthodox, possessing the same sentiments; which of themselves alone form a bright cloud of witnesses to this essential doctrine. The authorities alluded to by the learned Doctor must have been those heretics against whom so many councils and synods were convened for the purpose of opposing their pernicious and destructive tenets;—and what miserable comforters are Socinian writers; for they rob men of the only hope

him ; with many others in succeeding periods. And we may add, martyrs innumerable, learned, noble, and pious men, and honourable women not a few, have worshipped Christ. The Church of England, as well as all orthodox Dissenters, do so. The principal part of the litany, and several of the prayers are personally offered up to him, as Lord and God ; the concluding one reminding him of his gracious promise, (Matt. xviii. 20,) by which it is manifest that all the service is addressed to him in the unity of the divine essence, and agreeably to that excellent and scriptural creed of St. Athanasius, the whole of which can be supported by holy writ, the denunciation on unbelievers, *in substance*, not excepted.

Christ is likewise the object of supreme worship in heaven, as well as on earth ;---the angels, and all the redeemed made perfect, adore him, equally with the Father, saying, “ Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.” Rev. v. 1---3. It is certain from the 22nd chapter and 3rd verse, that he and his Father have the *same* throne, and by the 7th chapter, 17th verse, that he is in the *midst* of the throne.

that is left them as sinners, namely, the foundation which God has laid in Zion,—Christ Jesus, as his co-equal Son, the Rock of Ages ; while they leave only the baseless fabric of a vision for their dependance !

A variety of *parallel* Scriptures have already been given, setting forth the attributes and works of the Son, as *being co-equal with the Father in the adorable Unity*; in addition to which we shall introduce the following :—

Does God forgive the sins of his people for Christ's sake? Christ also forgives sin; (Col. iii. 13;) of which there are several instances in the evangelists. Is it life eternal to know the Father as the only true God?—It is equally so, to know Jesus Christ whom he hath sent, as being one with him in the divine essence. Has Jehovah prepared such felicity for those who love him, which no human eye hath seen, nor ear heard, nor heart conceived?—Jesus is gone to prepare a place for them, that they may be with him, to behold his glory, here receiving grace from his fulness for the perfection of glory. Is the Father the King of kings, and Lord of lords?—The apostle gives these titles to Jesus, in the 17th and 19th chapters of the Revelations. Is the Lord God Almighty the temple of the heavenly Jerusalem?—So is the Lamb. Rev. xxi. 22. Does the glory of God enlighten the city?—the Lamb is the light thereof. Verse 23. Are the redeemed written in the book of life?—it is the Lamb's book. Verse 27. Is their salvation ascribed to God?—it is also to the Lamb. In the 22nd chapter it is said, “ The Lord God of the holy prophets hath sent his angel to shew unto his servants the things which must shortly be done;” Christ says; “ I Jesus have sent

mine angel unto you, to testify these things unto the churches." Even such a circumstance as this teaches the unity of the Father and the Son;---but the whole body of evidence, which the holy oracles afford, leaves all gainsayers without just excuse; and is it not to be feared that they thus pertinaciously reject the counsel of a merciful God against themselves, by a *determined* spirit of opposition, refusing that degree of candour and impartiality to the book of God, which they would give to any other book not immediately connected with the same subject; for, when outdone by fair argument and reasoning, *drawn from the sacred records*, their usual alternative is to allege that "*such* a passage is a wrong translation;"---"*that* text is an interpolation;"---*another*, "of doubtful meaning;"---presumptuously affirming, "that the apostle often reasons inconclusively!" which is absolutely impossible, having written under the influence and teaching of the infinitely wise God. Where any of the ancient copies of the New Testament in Greek, or other languages, leave out, or alter a word, or sentence, whether by accident, or otherwise, they avail themselves of the circumstance, and dwell upon it with triumph, taking no notice of those copies which are not so defective; and even *make* translations themselves, pretending to give the true meaning of the original, while they are directly contrary to all the grand and essential doctrines of the gospel, and repugnant to common sense. May we

not, without breach of charity, accommodate, and somewhat paraphrase, the words of Jacob, and say ; “ *O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united, for in their anger they slew a man !*” even the God-man Mediator, by crucifying him afresh, and putting him to open shame, while they pretended to be his friends ;---“ *and in their self-will they digged down a wall ;*” the very foundation and bulwarks of salvation, by denying the doctrine of the Trinity, the efficacy of the atonement, and the operations of the Divine Spirit ;---“ *execrated be their anger*” against the honour of the Son of God, “ *for it is fierce ;—and their wrath*” against the truth, “ *for it is cruel*” to the sons of men. “ *I will divide*” such characters, say the oracles of God, from the spiritual seed of “ *Jacob, and scatter them,*” among the unbelieving tribes of “ *Israel ;*”---that they may not, while thus determined to oppose, come into my righteousness, or be numbered with the children of God !

While every believer in Jesus must lament over the perverseness and perilous situation of such men, do they not, like the Jews in their present circumstances, (as already noticed,) afford another confirmation of the truth of the Bible, and of the prescience of the Holy Spirit, who foretold that men of corrupt minds would come, and depart from the faith ; (1 Tim. iv. 1 ;) which has been verified in all ages to the present ;---it appears, that even some in the professing world, of whom we might have ex-

pected better things, and things which accompany salvation, have lately fallen into delusive principles, derogatory to the dignity of Jesus Christ, and presenting a fearful sign that they, too, are destitute of faith and love towards him; the denunciation of the apostle against such is truly awful, where he says, “ If any man love not our Lord Jesus Christ in sincerity, let him be *anathema-maranatha*,”---accursed, and devoted to destruction, against the coming of the Lord;---a sentence greatly to be deprecated; for, if men of any description employ all the learning and ingenuity they possess, to depreciate the Saviour, it must proceed from hatred, pride, or self-righteousness; vainly imagining that they can do without a belief in his divinity, or participation of his grace;---but what a dangerous deception! to be pure, and sufficient in our own eyes, and not washed from our depravity and iniquity;---to fancy ourselves “ rich and increased with goods, when we are naturally wretched and miserable, poor, blind, and naked.” Rev. iii. 17. *All* have sinned, and come short of the glory of God; *all* therefore stand in need of mercy, repentance, and continual grace; and, if we build upon the sandy foundation of our own comparative, or rather supposed, goodness, it is like erecting a house upon the sand; ruin must be the inevitable consequence. “ Will a man leave the snow of Lebanon,” (says Jeremiah,) which cometh from the rock of the field? or shall the cold flowing waters

that come from another place be forsaken?" Do we go about to establish our righteousness, instead of submitting to that which God, in great compassion, has provided for us? Shall we depend upon the unassisted strength of reason to guide us to happiness and to heaven, in preference to the gracious instruction and purifying influences of the Spirit of God, who alone can prepare us for his holy presence and the society of holy beings? Can we venture into the presence of the King without having on the wedding garment? What, if we should, like the interloper in the parable, be speechless, condemned, and cast into outer darkness, where there is weeping and gnashing of teeth!—"Without me," says Jesus, "ye can do nothing;"—how then shall we gain the prize in our own strength, seeing that we have not to wrestle with flesh and blood only, but against principalities and powers, spiritual wickedness in high places, and the rulers of the darkness of this world; who, though invisible, are nevertheless formidable enemies to our souls;—for, they blind the eyes of those that believe not, and hide the intrinsic excellencies of the gospel from them, *that they may be lost!* 2 Cor. iv. 3, 4.

In conclusion, respecting the deity, offices, &c. of Christ. We see, from the revelation which has been given to us in the Bible, that he is both God and man, "equal to the Father, as touching his Godhead, and inferior only as touching his man-

hood ;" the brightness of his glory, and the express image of his person ;—that he is the Creator of all things, the Light and Life of the world ; the Mediator ; and, at the same time, the object of supreme worship, both on earth, and in the immediate presence of the Father in heaven ;—the Searcher of the hearts and thoughts of men ; that he redeems and sanctifies his church, presenting it to himself ; the Antitype of the sacrifices under the Mosaic dispensation ; the Inspirer of the prophets from the beginning ; the Ruler and Judge of the universe ; that he will, by his own almighty voice, call forth the dead from their graves, even the whole human race from Adam, and fix their eternal doom ;—that he is the Lord, Jehovah, the Saviour, the Redeemer, the great God ; the Shepherd, who bestows eternal life on millions of mankind ; the King of glory, King of kings, and Lord of lords ; the Lord of Hosts ; the Lord God of Hosts ; Immanuel, God with us ; the Mighty God ; the Almighty ; the Highest ;—that he is omnipotent, omniscient, and omnipresent ; possessing all the attributes of Deity ; all the perfections of Godhead.

Now, as all this appertains to Christ, (and much more might be said,) what further scriptural proof can any reasonable man require of his Deity ? Or, will his enemies reject it, because they cannot comprehend it ? But, can they account for the entrance of sin into heaven, or the permission of its introduction into paradise ? Do they comprehend

themselves, how they are constituted of soul and body, such opposite qualities, yet mutually, or necessarily, acting upon, and affecting each other? Can they fully understand and explain the laws of gravitation and attraction; whence the coming of the wind, and whither its direction; the virtues of the vegetable world; the properties of the mineral; or even the progress of a grain of corn in the earth; much less the general phenomena of nature? Most of which, (if not all these things,) having, respectively, baffled the thought and research of the divine, the moralist, the philosopher, the naturalist, and the wisest of men, in all ages. How then will they, by searching, find out the Almighty to perfection? the knowledge thereof being higher than heaven, what can they do? Deeper than hell, what can they know? Job, xi. Agur, in the Proverbs, teaches us to be humble, where he says; “Who hath ascended up to heaven, or descended? Who hath gathered the wind in his hands? Who hath bound the waters in a garment? Who hath established all the ends of the earth?—WHAT IS HIS NAME, AND WHAT IS HIS SON’S NAME, IF THOU CANST TELL?” It should therefore be acknowledged, without controversy, that great is the mystery of godliness; the grand leading article of it, that “GOD WAS MANIFEST IN THE FLESH; justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up, *incarnate*, into glory.”

Finally ; to you, Christians, who have fled for refuge to the hope set before you in the gospel, every attempt to concentrate and exhibit, however imperfectly, the glory and excellency of your gracious Redeemer, will no doubt be received with candour. Your salvation rests upon his atonement, your sanctification on his Holy Spirit ; your protection, perseverance, and consummation, on his almighty arm. You are desirous of having his laws written in your hearts, and to be conformed to his lovely image, in order to your adorning the doctrine of God your Saviour in all things ; and to convince the world, that the free grace of God, by faith, does *not* lead to licentiousness, but that it teaches you to deny ungodliness, and to live soberly, righteously, and religiously :—for your comfort, he satisfieth the longing soul, and filleth the hungry soul with his goodness :—he tells you that they *are* blessed who hunger and thirst after righteousness :—and when he has completed the good work which he has begun in you, he will translate you from his church militant to the church triumphant, into his glorious presence, where there are pleasures for evermore :—

“ Where knowledge grows without decay,
And love shall never die ;”—

when, by an intuitive perception, you will know, even also as you are known ; understand the mys-

teries of providence and grace, and acknowledge that you have been brought by the right and best way to the city of habitations, in which you will experience the most ineffable and uninterrupted felicity, and contemplate, with increasing ardour and delight, the wonders of redeeming love ; continually uniting with the angels, and saints made equal to them, in the praises of JEHOVAH, *Father, Son, and Spirit*, with an accordant harp, that shall never be unstrung, and a new song, which will never be old, throughout the countless ages of eternity !

Reader ; that this may be your happy destination, and mine, *as it will most assuredly be that of every true believer in Jesus*, is the sincere prayer of your affectionate servant.

Extracts from the Writings of the Primitive Fathers, up to the time of the famous Justin Martyr; with Names of others subsequent to him, who believed in, and wrote upon, the Deity of Christ, Doctrine of the Trinity, &c., as taken from Simpson's Apology.

Barnabas, one of the seventy disciples, it would appear:—

“ The Lord,” says he, “ submitted to suffer for our souls, although he be the Lord of the whole earth; unto whom God said, the day before the world was finished, ‘ Let us make man after our image, and our likeness.’ ”

Hermas, supposed to be the same mentioned by St. Paul, in his epistle to the Romans:—

“ The Son of God is more ancient than any creature, inso-much that he was in council with his Father at the creation of all things: the name of the Son of God is great, and without bounds, and the whole world is supported by it.”

Clemens Romanus was a convert and disciple of the apostles; he died a martyr, anno Domini, 100:—

“ The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride and arrogance, but in humility, as the Holy Spirit spake before concerning him.”

“ God liveth, and the Lord Jesus Christ, and the Holy Spirit.”

“ We ought to think of Jesus Christ as God, as of the Judge of quick and dead.”

Ignatius was a disciple of St. John, appointed Bishop of Antioch by St. Paul, and had the honour of dying a martyr in the year of our Lord 107 :—

“ According to the will of our Father, and Jesus Christ our God.”—“ There is one Physician, both fleshly and spiritual, made, and not made, God incarnate, true life in death, both of Mary and of God, first passible, then impassible ; even Jesus Christ our Lord.”

“ To the church of God the Father and our Lord Jesus Christ, —by the Holy Ghost.”

“ Study to be confirmed in the doctrine of our Lord, and of his apostles ; that so, whatsoever ye do, ye may prosper, both in body and spirit, in truth and charity, in the Son, and in the Father, and in the Holy Spirit.”

“ I wish you all happiness in our God Jesus Christ, the God who hath thus filled you with wisdom :—Christ Jesus our Lord, by whom, and with whom, all glory and power be to the Father, with the blessed Spirit, for ever and ever. Amen.”

Polycarp was a disciple of St. John, and by him was made Bishop of Smyrna, A. D. 82. He was burnt alive in the hundredth year of his age, and in the year of our Lord 166 :—

“ To whom (speaking of Jesus Christ) all things are made subject, both that are in heaven, and that are in earth ; whom every living creature shall worship ; who shall come to be the Judge of quick and dead :—Now the God and Father of our Lord Jesus Christ, and he himself who is our everlasting High Priest, the Son of God, even Jesus Christ, build you up in faith and in truth.”—“ Jesus Christ, with whom glory be to God the Father, and the Holy Spirit, for the salvation of his saints.”

“ Eusebius informs us, (says Mr. Simpson,) that there were,

in all, fifteen Bishops who presided over the church at Jerusalem, from the time of the apostles till the siege of that city under Adrian, about the year of our Lord, 136, and that all these Bishops were Hebrews by birth, had sincerely embraced the faith of Christ, and were thought worthy of the episcopal office. He also speaks of a person of considerable note, of the name of *Maltiaades*, towards the middle of the second age, as a defender of the doctrines which we usually call orthodox. Other names and authorities are mentioned in the Apology.

Justin Martyr was beheaded at Rome, A. D. 167 :—

He says, “ God, the Father of righteousness and purity, and every virtue ; him, and his only begotten Son, together with the Spirit, who spake by the prophets, we worship and adore.”—
“ We deliver the truth, and nothing but the truth, and that Jesus Christ alone is properly the Son of God, as being the *Logos*, and first-begotten, and power of God, and by his counsel was made man.”

“ Next, after the unbegotten and ineffable God, we adore and love him who is the Word of God ; because, that for our sakes he became man, and was made partaker of our sufferings, that he might heal us. He, Christ, pre-existed as the Son of the Creator, being God, and was born man through a virgin. In the beginning, before all creatures, God begat a certain rational Power out of himself, which is also called by the Holy Ghost, the Glory of the Lord, and sometimes Son, and sometimes Wisdom, and sometimes Angel, and sometimes God, and sometimes Lord and *Logos*. That ye might also know God, who came forth from above, and became man among men, and who is again ‘ to return, when they who pierced him’ shall see and bewail him.”

In speaking of the Father’s sending the Son, he says : “ He sent him as a God ; he sent him to men ; he sent him to save ; to persuade, not to compel by violence ; for violence is not in God.”

Names of others of the Ancient Fathers, &c. of the Church, who flourished towards the latter end of the second Century.

- Tatian, a man of eminent learning, and who, after his conversion, became a scholar of Justin Martyr.
- Alexander, suffered martyrdom..... A. D. 150.
- Epipodius, suffered martyrdom A. D. 178.
- Melito, was made Bishop of Sardis about the year 160.
- Theophilus, Bishop of Antioch, about A. D. 168.
- Athenagoras, a learned Athenian philosopher, a convert to the Christian faith.
- Andronicus, who suffered martyrdom towards the close of the second century.
- Athenogines, who suffered martyrdom about the year 196.
- Blandina, who suffered martyrdom towards the end of the second century.
- Irenæus, Bishop of Lyons A. D. 178.
- And beheaded in 202.
- From whose whose works, (defending the Doctrine of the Trinity,) a long quotation is given by Mr. Simpson, by which it is evident that he combated, with a masterly hand, the errors of his day.
- Clemens Alexandrinus flourished about the end of the second century, or beginning of the third.

Names of the Christian Fathers of the Third Century.

<i>Minutius Felix</i> , lived about the year	....	220.
<i>Tertullian</i> , born in 156, became a convert, was baptized, 196; and died	.....	A. D. 246.
<i>Origen</i> , born in 185; died	.....	A. D. 253.
A very learned man, and famous defender of the faith.		
<i>Cyprian</i> , born towards the end of the second cen- tury; converted, A. D. 246; Bishop of Car- thage, 248; and martyred in the year	....	258.
<i>Gregory</i> , Bishop of Neocæsarea, 239; died in	..	265.
<i>Dionysius Alexandrinus</i> , Bishop of Alexandria	..	247.
Died	.....	265.
<i>Dionysius Romanus</i> , Bishop of Rome	.....	259.
Died in	.....	269.
<i>Caius</i> , Presbyter of Rome, lived about the middle of the third century.		
<i>Hippolitus</i> , Bishop of Portua, flourished about	..	220.
And died a martyr.		
<i>Africanus</i> , cotemporary with, or about the time of Hippolitus.		

Six Bishops, whose Names were as follows; viz.

Hymenæus,
Theophilus,
Philoctecnas,
Maximus,
Proclus, and

Bolanus, assembled in council to oppose the heresy of
Paulus Samosatenus, Bishop of Antioch, having denied the

divinity of our Saviour, in the third century, and wrote to him, tracing the divinity of Christ up to the times of the apostles, and then asserted this to be the true apostolical faith concerning the person of our blessed Lord,—“that he is the wisdom, the word, and the power of God, existing before ages, not in foreknowledge, but in essence and subsistence, God, and the Son of God.”

Novatian, Presbyter of Rome, lived about the middle of the third century, and wrote a Treatise on the Trinity.

Theognostius Alexandrinus, lived some time in the third century.

Lucian, the Martyr, a Presbyter of the church of Antioch, in the third age, and a very eloquent and learned man.

Methodius, Bishop of Tyre, in the third age, and a martyr in the Dioclesian persecution.

Porphyrius, a martyr of Palestine, in the middle of the third century.

Acacius, Bishop of Antioch, died a martyr about the same time.

Nicephorus and *Sapricius*, suffered martyrdom about the year 260.

Pionius, a Priest of Smyrna, as also *Sabina* and *Asclepiades*, appear to have suffered about the year 250.

Pierius, a Presbyter of the Church of Alexandria, flourished in the third age.

Names of the Fathers, and others, who flourished in the Fourth, and beginning of the Fifth Century.

St. Felix, who suffered death under the Dioclesian persecution.

Thelica, suffered about the same time.

Vitalis, a martyr.

Victor, who suffered death about the year 303.

Euplius, who suffered about the same time.

Afra, burnt at Augsburg, in 304.

Faustus, *Janarius*, and *Martialis*, suffered at Cordova, A. D. 304.

Phileas, Bishop of Thumis, in Egypt, was sent prisoner to Alexandria about the year 306.

Quirinus, Bishop of Siscia, suffered about the year 309.

Peter, Bishop of Alexandria, died a martyr, 311.

Arnobius, flourished in the beginning of the fourth century.

Lactantius, was the most elegant writer of all the Christian Fathers;—converted to Christianity in the latter end of the third century, and died in 316.

All these authors lived, wrote, and finished their mortal career, (continues Mr. Simpson,) before the Council of Nice. This is allowed by every party. Let any man judge, then, what credit is due to Mr. Lindsey, when he says: “ If the matter is to be put to the vote, as it were, it is absolutely necessary, that the less learned should be told, what, upon inquiry, will be found to be undeniably true; namely, that the Fathers of the three first centuries, and, consequently, all christian people, for upwards of three hundred years after Christ, till the Council of Nice, were generally Unitarians, what is now called either Arian, or Socinian.”

Alexander, became Bishop of Alexandria in 313. In his time Arius arose, who denied the divinity of Christ; in consequence of which, a council of Bishops of Egypt and Lybia, consisting of about one hundred, was called, who wrote to the Bishops of the neighbouring countries against this heresy.

Eusebius, Bishop of Cæsarea, in Palestine, was born about the year 265, and died in 340. He was an active member of the Council of Nice, and has written pretty largely upon the subjects of our inquiry.

J. Fermicus Maternus, presented a Treatise on the errors of the Gentile religions, to the Emperors Constantius and Constans, in the year 342.

Athanasius, born, A. D. 298; became a Presbyter of the Church of Alexandria in 326; and was afterwards chosen Bishop of that See; and died, A. D. 373. His Creed is well known, being read on several festivals in our national churches; and was an excellent production against the Arian heresy.

Macarius, the Egyptian, was born in the beginning of the fourth century;—fifty of his Homilies, and some other Treatises, are still extant. The divinity of Christ and the Holy Spirit, with the doctrine of the Trinity, are frequently made mention of in his writings.

Hilary, Bishop of Poitiers, wrote twelve books on the doctrine of the Trinity, and other works; and died, A. D. 367.

Ausonius, wrote about the year 375. “He is full of the doctrine of the Trinity,” says the Apology.

St. Cyril, of Jerusalem, died, A. D. 386. He also wrote upon the doctrine of the Trinity.

Gregory Nazianzen, born, A. D. 324;—died, 389;—the best scholar of the most learned age of the Christian church. This great man has spoken at large upon the divinity of Christ, and the doctrine of the Trinity, on several occasions.

St. Ambrose, Bishop of Milan, born, A. D. 333;—died, 397. His writings are of the same kind as the preceding.

Basil the Great, born, A. D. 328;—died, 378.

Quintus Prudentius, born in Spain, A. D. 348. In the fifty-seventh year of his age he became seriously religious, and wrote a variety of pieces upon divine subjects.

Chrysostom, was one of the most able men among the ancients;—born, A. D. 354; and died in 407. He wrote against the Arian and other heresies.

Augustine, Bishop of Hippo, born, A. D. 335; and died in 430. He wrote fifteen books on the doctrine of the Trinity.

Theodoret, was an illustrious writer of the church in the latter end of the fourth century.

Mr. Simpson gives a quotation from the learned Dr. Fiddes, who sums up the opinions of the Christian Fathers in these words:—"The ancients in general," says he, "unanimously maintained, against the heathens and heretics, that there is but one God in the strict sense. And the same ancients affirmed, the Son to be God in the strict sense, and the Holy Ghost to be God likewise; some, in express terms; others, in words equivalent; from whence it evidently follows, that they looked upon the three persons as one God.

"The ancients, in general, unanimously asserted a co-essential and co-eternal trinity, either directly and expressly, or implicitly and consequentially, which in effect is to teach, that the trinity is the one God.

"The titles and attributes ascribed to the Son expressly and frequently, (and sometimes, though not so often, to the Holy Ghost, but always understood and implied,) are demonstrative proofs that all the three persons are supposed to be comprehended in the idea of the one true God.

"To mention only such as are applied to the Son, by the ante-nicene writers. He is styled God by all in general; God and Lord by many of them; Lord God absolutely by several,

particularly by Justin Martyr and Irenæus, in the application of texts of the Old Testament; true, or truly God, by most of them; great God by some, and perfect God; God by nature; Son by nature; true and proper Son, by many; God of the Jews, of Abraham, Isaac, and Jacob, very frequently. Sometimes the only God, and the living God, and Counsellor to the Father; Creator of men, of angels, and of all things, constantly by all the ancients. As to his attributes, he is represented uncreated, eternal, consubstantial, either expressly, or in effect, by the concurrent testimony of the ante-nicene writers. Omnipresent, omniscient, omnipotent, immutable, incomprehensible, impassible, &c. by several. In short, every thing is attributed to him that can tend to raise our ideas of his dignity, and to denote a person strictly and essentially divine. The hymns, worship, and doxologies, addressed to the three persons, as old as Christianity itself, and as unanimously and constantly adhered to, are all so many proofs of the truth of what we assert, that the blessed three, Father, Son, and Holy Ghost, were the God of the primitive Christians."

The Apology further represents, that " St. John wrote his Gospel and first Epistle, against the heresy of Cerinthus and Ebion; after them, other persons arose, and attacked the fundamental principles of the gospel, when Justin Martyr, Irenæus, Tertullian, and Origen, stood up, and for a time confounded all their machinations.---Afterwards, numbers of the clergy, and other zealous and orthodox believers, were called together from all the neighbouring districts, to consider of the dangerous tendency of such doctrines, and to bear a public testimony against them. One of these councils was at Carthage, by Cyprian, who in the year 255 assembled together 87 bishops, besides a great number of inferior clergy, to consider of the propriety, or impropriety, of re-baptizing of heretics. These 87 bishops it seems, from several circumstances, were all orthodox in their opinions concerning the divinity of Christ, and the doctrine of the holy trinity."

" To these we may add, the first council of Antioch, against

Paul of Samosata, who denied the divinity of our blessed Saviour. At this council were 70 bishops, and inferior clergy a considerable number. In their synodical letter to this vain man, they deliver their religious opinions pretty much at large," in which they maintained the divinity of Christ, "as the doctrine which they believed, and which in the catholic (the true or general) church had been preserved and handed down to their days, from the apostles, who were eye witnesses and ministers of the word."

"The Council of Nice assembled in the year of our Lord 325, to settle the differences which had arisen in the church concerning the person of Christ. At this celebrated synod were no less than 318 bishops from all parts of the christian world, and of inferior clergy a vast concourse. After much debating upon the subject, a creed was drawn up, and signed by all the bishops present, except two. In this creed it is well known, the pre-existence and divinity of Christ were established. And it is remarkable, (observes Mr. Simpson,) that even the two bishops, who refused to sign it, as firmly believed the pre-existence of Christ, and most of the other circumstances, which that creed contained, as those who did sign it." (It is commonly called St. Athanasius's.)

"Another council at Constantinople, in 381, consisting of 150 bishops, against Macedonius, who denied the divinity of the Holy Ghost, as Arius had denied that of the Son."

"A general council of 200 bishops was held at Ephesus in 431, against Nestorius."

"In the year 451, a fourth general council at Calcedon, consisting of 630 bishops, against Eutychus."

"Another circumstance (continues the Apology) seems to have some weight in this question, and that is, when the Novatians, Donatists, and Nestorians, at different periods broke off from the *Catholics*, they retained the doctrine of the trinity, as then generally understood, and only varied from the great body of believers in some inferior circumstances. In like manner as when the Protestants broke off from the *Church of Rome* in

these latter ages, they retained all the fundamentals of the gospel professed by that church, and only rejected the abuses which had crept in during the preceding ages. The persons who lived in the first centuries had considerably the advantage of us, for coming to the knowledge of the original doctrines of Christianity, because they had before them the writings of abundance of authors, which have long since perished in the wreck of time."

THE END.

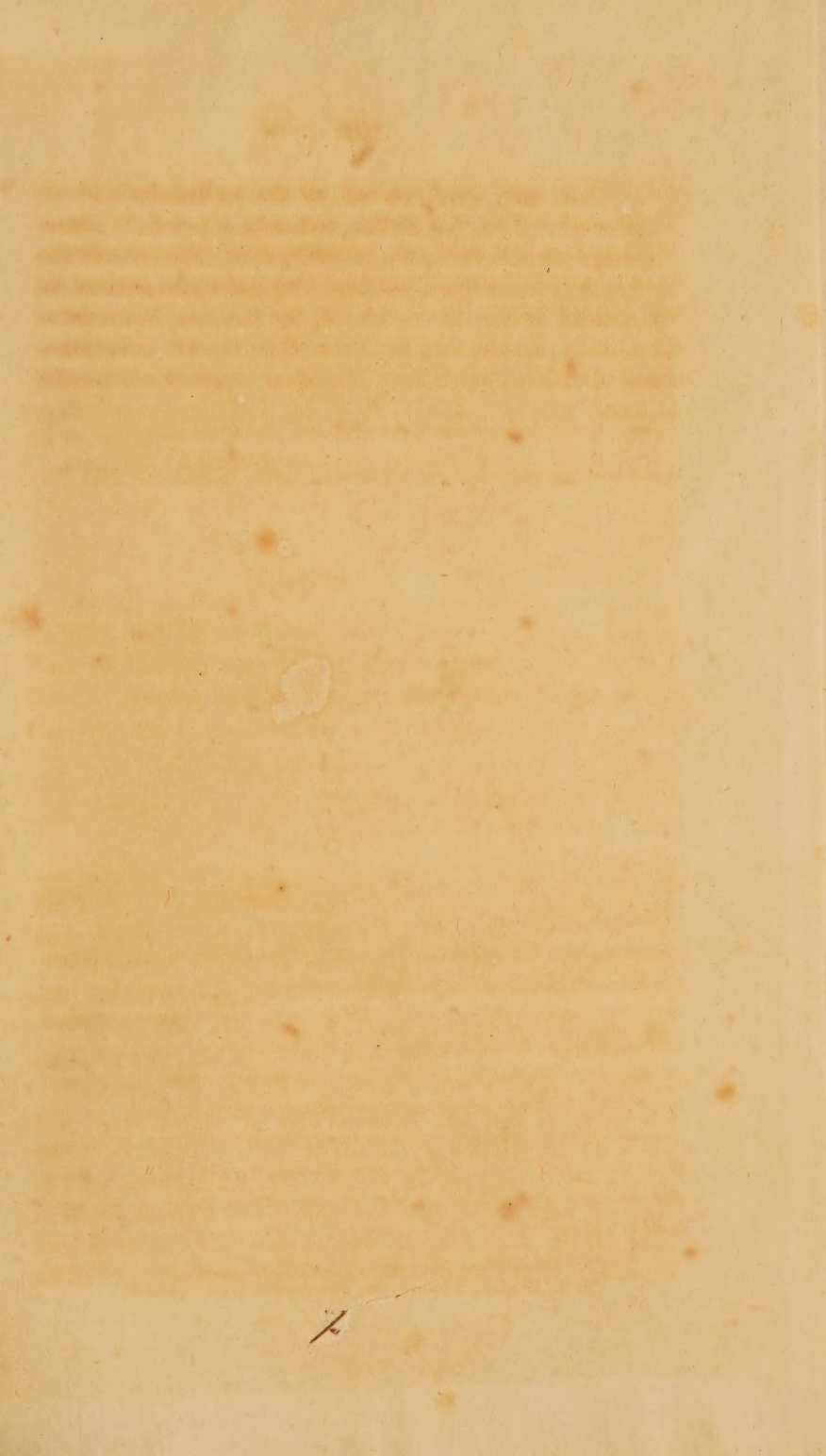
ERRATA.

Page 12, line 11, for “ foes” *read* “ faces.”

Page 45, line 25, leave out the word “ those.”

Page 57, line 26, for (“ Isaiah lxiv. 66.”) *read* (“Isaiah lxiv. 6.”)

Page 70, line 1, leave out the word “ And.”





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